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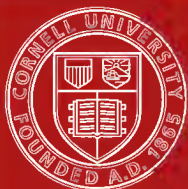
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A GRAMMAR
OF THE
MODERN EGYPTIAN DIALECT
OF
ARABIC.

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THE MODERN EGYPTIAN DIALECT

OF

ARABIC

A GRAMMAR

WITH EXERCISES, READING LESSONS
AND GLOSSARIES

FROM THE GERMAN OF

DR K. VOLLERS

WITH NUMEROUS ADDITIONS BY THE AUTHOR.

TRANSLATED BY

F. C. BURKITT, M.A.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

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PREFACE.

THIS book aims only at teaching the modern spoken Arabic of Egypt, especially that of Cairo. For this reason it has been necessary to give the Arabic words in a transliteration, instead of using the native alphabet. The Arabic script, even when fully vocalised, does not give the finer distinctions of the vowels; it is not only difficult but impossible to mark for instance the difference of the vowels in قَرَح (pronounced *farah*) from those of بَدَد (pronounced almost *beled*). In thus writing down the details of a popular speech it is almost impossible to avoid some differences of opinion; it is especially difficult also for English ears to catch the sounds of the more peculiar Semitic articulations such as ع and ق.

With regard to the latter sound ($3\hat{E}n$), Dr Vollers recommends the definition of Mr Ellis: "an exaggeration of Hamza gives ع the bleat with a rattle in the cartilaginous glottis."

F. C. B.

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ABBREVIATIONS.

In addition to the abbreviations common in grammars the following are used in this book :

D	<i>Diwân</i> : official and legal phraseology.
Fell.	Speech of the <i>Fellâhîn</i> or peasants.
pl. fem.	strong feminine plural (§ 49).
pl. masc.	strong masculine plural (§ 48).
pol.	“polite” Arabic: see p. 3.
rel.	religious phraseology.
Ş	<i>Şaḡîd</i> : dialect of Upper Egypt.
*	is added to words borrowed from other languages.
√	Root.
↓	obsolete or antiquated expression.

ERRATA.

Page 9, line 6,	for	<i>yishḥaṭ</i>	read	<i>yishḥat</i>
„ 9, „ 19,	„	<i>fasikh</i>	„	<i>fesikh</i>
„ 10, „ 9,	„	<i>farʒ</i>	„	<i>ferʒ</i>
„ 49, „ 17,	insert 3. before	The PARTICIPLE		
„ 53, „ 15,	for 'an inhabitant'	read	'Governor'	
„ 75, „ 16,	„	'turn aside'	„	'shun'
„ 83, „ 20,	„	<i>dârâ, yedâri</i>	„	<i>dârâ, yedârî</i>
„ 85, „ 19,	„	<i>ishtarêto</i>	„	<i>ishtarêtu</i>
„ 98, „ 12,	„	vi. Verbs <i>Yê²</i>	„	vi. Verbs <i>Yê¹</i>
„ 112, „ 5,	„	<i>fî'îl</i>	„	<i>fîjil</i>
„ 129, „ 8,	„	<i>fûʒʒâl</i>	„	<i>fuʒʒâl</i>
„ 133, „ 1,	„	<i>'ardîyâ</i>	„	<i>'ardîyâ.</i>
„ 181, art.	اجر for اجر	read	اجر	
„ „ „ „	„	' <i>aggar</i> , to hire	read	' <i>aggar</i> , to let.
„ „ „ أجر	„	<i>egzâgi</i>	„	<i>egzagi</i>
„ 202, „ رب	„	<i>ârbab</i>	„	<i>arbâb</i>
„ 203, „ ركب	„	<i>marâkbi</i>	„	<i>merâkbi</i>

INTRODUCTION.

MODERN ARABIC DIALECTS.

ARABIC is spoken at the present day in many different lands. The language has accordingly assumed several forms which can be divided into dialects by a Geographical division. We have the Arabic of the following countries :

1. *Mauretania* (Morocco, Algiers, Tunis), shewing the influence of Berber dialects.

2. *Egypt.*

3. *Syria* and *Palestine*, shewing the influence of Aramaic.

4. *Mesopotamia.*

5. *Irâq* (Babylonia).

6. *Western Arabia* (the Ḥigâz).

7. *Southern Arabia* (Yemen and Ḥadramût). The Arabic spoken in the *Eastern Soudân* appears to belong to this group rather than to Egyptian Arabic.

8. *Eastern Arabia* (Baḥrên and ʕOmân), shewing Persian influence.

9. *Central Arabia* (Negd, etc.).

The Arabic of the *Bedawîn* forms a class by itself. Some of the Bedawi tribes live in Arabia, the Syrian Desert, Sinai

and the Soudân, others live a nomad life in the countries named above by the side of the settled inhabitants¹.

When we come to study the characteristics of the dialect spoken in any one of these countries, we must distinguish in the first place between the speech of the Bedawîn and that of the settled inhabitants (*el-Hadar*), and secondly between the idiom of the townspeople and that of the peasants (*Fellâhîn*). This is especially the case in Egypt.

Of these ten dialects those of Mauretania, Egypt and Syria are tolerably well known in Europe, but the peculiarities of the rest have been hardly studied.

Quite distinct from all these spoken dialects is the Classical or literary Arabic, which in the main has kept true to its original character through all the centuries in all parts of the Arabic-speaking world. Recent investigation has shewn that the so-called dialects of Modern Arabic are not mere degenerate forms of the classical idiom, but that from very early times they have had a separate history and development, a fact which gives them a scientific interest of their own. Moreover, in spite of the general fixity of the literary idiom, we actually find some traces of the influence of the spoken dialects on the Arabic written in different epochs and different countries. In the present day also there are certain styles which, though directly derived from literary Arabic, nevertheless admit words and constructions borrowed from the spoken language. The most important of these is the Legal and Financial Idiom. Lately also there has sprung up a Newspaper style and the style used in Scientific works, the latter largely imbued with European ideas and imitating European

¹ Besides these dialects we find an artificial use of Arabic elsewhere as the sacred speech of Islâm in all countries, and as a means of literary, diplomatic and business communication in Constantinople, Persia, India, Zanzibar, the interior of Africa, etc.

technical terminology. Modern Poetry for the most part simply imitates the idiom of the Qorân and the Classical Arabian Poets.

The modern Egyptian dialect falls into three divisions, the speech of the townspeople, of the peasants, and of the Bedawin. The speech of the peasants falls into two subdivisions, that of Upper and of Lower Egypt. In the speech of the townspeople we may distinguish three strata. The speech of the lower classes is almost entirely uncontaminated by the literary Arabic, the influence of which only appears in certain religious and ceremonial formulae. The speech of the middle classes who have attended school borrows many more expressions from the written language, and with the upper classes this is the case to a still greater extent. These consist of the Officials Civil and Military, the Lawyers, the Physicians, and those engaged in Teaching, who speak in a style so full of phrases and idioms taken from the written language, or artificially formed in imitation of it, that the European who knows the modern Egyptian Arabic from such works as this Grammar could scarcely follow them without previously having a competent knowledge of the old Classical language. This fashionable 'argot' will be referred to in the following pages as polite Arabic (pol.).

This book only professes to be a Grammar of the modern Egyptian dialect, with special reference to the speech of Cairo and its neighbourhood. The relation of this dialect to the whole range of the Arabic language may be made clearer by comparing it with modern Italian as spoken in Rome. Classical Arabic will correspond to Classical Latin of the Augustan age, while the 'polite' Arabic of the educated Egyptians finds its nearest analogy in the modern Latin used in Theological and critical works. The great historical difference is the existence of Italian Literature. Modern Arabic never had a Dante, and the popular language has never yet been used for serious literary purposes. The speech of the people finds its way into

books only in tales, such as the 1001 Nights, in satirical and comic writing, such as the newspaper *Abū-Naḍḍāra* and the *Hazz-al-Qulūf*¹, a translation of four of Molière's Comedies by Muḥammad ʿOsmān Galāl, and there only to a certain extent. It is to the efforts of Europeans that we owe the writing down of the modern Arabic Proverbs.

¹ Cairo, 2nd Edit. 1307 A.H. = 1890 A.D.

The Cairo dialect has been thoroughly treated by Spitta (Leipzig, 1880), who also published in transcription the very interesting 'Contes arabes modernes' (Leyden, 1883). Very instructive also are Burckhardt's Arabic Proverbs (London, 2nd Edit. 1875), which were collected in Cairo.

Those who wish to learn the written Arabic should have Socin's Grammar (English Edit. 1885). For a thorough study of Arabic Wright's Grammar (2nd Edit. 1874, a new edition is in progress at the Cambridge University Press) is indispensable. Lane's Arabic Dictionary (1863—1893) so far as it goes is the best for Classical Arabic. Of the various smaller lexicons we may name that of Wortabet (Cairo, 1888). A. M. Mantell's Dictionary of Military Technical Terms is useful, but a comprehensive Lexicon of the living Arabic language is much needed.

§ 1. THE ALPHABET.

Arabic writing is derived from Nabatean, a branch of Aramaic, and is read from right to left. It consists almost entirely of consonants, and even the signs used to express the long vowels and the diphthongs (Nos. 1, 27, 28 in the annexed Table) had originally a purely consonantal force. The short vowels may it is true be expressed by additional signs which were invented later, but they are not generally made use of, and the vowels must be supplied by the reader from the context.

There are many styles of Arabic writing. The types used in this volume and in nearly all Arabic books printed in Europe resemble more or less the types used in Egypt, Syria and Turkey, and which are imitated from the book-hand found in MSS. This style is called *Neskhî*. Another style called *Tazlîq* is common in Persia and India, while the *Maghrabî* hand found in Mauretania is different from either.

§ 2. A. TABLE OF CONSONANTS.

Name.	Written separately.	With the previous letter.	Joined		Transcription and Pronunciation.
			On both sides.	With the following letter.	
1. <i>Alif</i>	ا	ا	.....	.....	' (See § 2 B).
2. <i>Bé</i>	ب	ب	ب	ب	<i>b.</i>
3. <i>Té</i>	ت	ت	ت	ت	<i>t.</i>
4. <i>Thé</i>	ث	ث	ث	ث	<i>t</i> or <i>s</i> (§ 2 B).
5. <i>Gim</i>	ج	ج	ج	ج	<i>g</i> , as in <i>give</i> .
6. <i>Há</i>	ح	ح	ح	ح	<i>h</i> (§ 2 B).
7. <i>Khá</i>	خ	خ	خ	خ	<i>kh</i> (§ 2 B). <i>h</i>
8. <i>Dál</i>	د	د	.....	.....	<i>d.</i>
9. <i>Dsál</i>	ذ	ذ	.....	.....	<i>d</i> or <i>z</i> (§ 2 B).
10. <i>Ré</i>	ر	ر	.....	.....	<i>r</i> (always rolled).
11. <i>Zé</i>	ز	ز	.....	.....	<i>z.</i>
12. <i>Sín</i>	س	س	س	س	<i>s</i> , as in <i>sit</i> (never as in <i>visit</i>).

13. Shén	ش	ش	ش	ش	ش	sh.
14. Šád	ص	ص	ص	ص	ص	š (§ 2 B).
15. Dád	ض	ض	ض	ض	ض	ḍ (§ 2 B).
16. Ṭá	ط	ط	ط	ط	ط	ṭ (§ 2 B).
17. Zá	ظ	ظ	ظ	ظ	ظ	ẓ, also ḍ and ẓ (§ 2 B).
18. Ğén	ع	ع	ع	ع	ع	ǰ (§ 2 B).
19. Ghén	غ	غ	غ	غ	غ	gh (§ 2 B).
20. Fé	ف	ف	ف	ف	ف	f.
21. Qáf	ق	ق	ق	ق	ق	” (§ 2 B).
22. Kef	ك or ك	ك or ك	ك or ك	ك or ك	ك	k.
23. Ládm	ل	ل	ل	ل	ل	l. ل is written for lá.
24. Mám	م	م	م	م	م	m.
25. Nám	ن	ن	ن	ن	ن	n.
26. Hé	ه	ه	ه	ه	ه	h; for ħ see § 44, 1 note; § 51, 2 a
27. Wáw	و	و	و	و	و	w or w (§ 2 B).
28. Yé	ي	ي	ي	ي	ي	y or y (§ 2 B).

B. ON THE CHARACTERISTIC SOUNDS OF CERTAIN CONSONANTS.

1. *Ālif*. The consonantal *Ālif*, also called *Hamzä*, marks a simple suspension or catching of the breath. Wherever it occurs in a word there is a minute interval of silence. It is never heard in English conversation, but in French the *h* in *la honte* is a true *Hamzä*. For the changes to which consonantal *Ālif* is liable in Arabic see § 37. In the following pages *Hamzä* will be represented by ' wherever it is audible.

This consonantal power of *Ālif* must be distinguished from its use to represent long *a*.

Ex. $\text{سَال} = sa'al$ (two syllables with a catch between),
but $\text{رَاس} = rās, \text{طَال} = tāl$ (one syllable).

4. ث is pronounced *t* by the people, *s* by the upper classes.

5. ج has two pronunciations :

(a) In Cairo it is a *g* as in 'give'.

(b) Elsewhere, especially in Upper Egypt, but also in Alexandria it is pronounced $\widehat{d}y$, like *dī* in 'soldier'.

Ex. $\text{جَبَل} = \widehat{d}yābāl$, hill ; $\text{حَجَر} = \widehat{h}ad\widehat{y}ar$, stone ; $\text{تَلْج} = tel\widehat{d}y$ (one syllable), snow.

Now and then this sound is softened to a mere consonantal *y*.

6. ح (= h) is a strongly breathed *h*, pronounced very far back in the throat, but quite smoothly.

Ex. *ḥomār*, donkey ; *aḥsan*, better ; *ṣubḥ*, morning.

It must be distinguished from the simple *h* (26).

Comp. *ḥelbā*, trefoil, *ḥilb*, anchor.
yishḥaṭ, he begs, *yishḥad*, he bears witness.

7. ح (= kh) has a strong guttural sound, like the German *ch* in *noch*, or the Scotch *ch* in *loch*.

Ex. *khurda*, copper ; *nakhlā*, date-palm ; *frākh*, fowls.

9. ذ is pronounced *d* by the people, *z* by the upper classes.

14—17. ص (= s), ض (= d), ط (= t), and among the upper classes ظ (= z) are modifications of *s*, *d*, *t* and *z*. They are pronounced with a rounding of the lips, which are placed as in pronouncing the vowel *o*. This gives an emphasis to the sounds of these four letters.

Ex. <i>ṣéf</i> , summer,	<i>séf</i> , sword.
<i>Ṣazîd</i> , Upper Egypt,	<i>Sazîd</i> , Said (a man's name).
<i>faṣîḥ</i> , classical,	<i>fāsîkh</i> , salt fish.
<i>ḍarbā</i> , a blow,	<i>darb</i> , street.
<i>ḍamm</i> , he has gathered,	<i>dem</i> , blood.
<i>ṭîn</i> , soil, arable land,	<i>tîn</i> , figs.
<i>ḥittā</i> , piece,	<i>ḥittā</i> , diminution.
<i>ṭâr</i> , he has flown,	<i>târ</i> , revenge.
<i>ẓarf</i> , envelope,	<i>zenb</i> , fault.

For the influence of these sounds on the neighbouring vowels see § 4.

17. ظ is pronounced like ض (= d) by the common people.

18. ع (= ʒ in this book) has in Arabic, as in all Semitic languages, a strong peculiar articulation formed by closing the air-passages as deep down in the throat as possible.

It must be carefully distinguished from *Hamzä* and the *Hamzä*-sound of "Áf (21).

Ex. ʒíd, Festival,	'íd, hand.
ʒál, of best quality,	"ál, he said.
ʒésh, bread,	"ésh, razor-strop.
ferʒ, twig,	fer", difference.
naʒl, sandals,	nä"l, transference.
جمع "umʒ, funnel,	'umm, mother.

19. غ (= gh) is pronounced in Egypt as a strong aspirated *g*. Both (18) and (19) must be learnt by ear from a native.

Ex. ghér, without; shughl, business; yusbugh, he dyes.

21. ق has three sounds in modern Egyptian Arabic.

(a) In the common speech of the towns it is pronounced like *Hamzä*. In this book therefore it is represented by ".

(b) In Alexandria, among the peasants generally, and in the Soudán, it is generally pronounced like a very hard, deep *g*. Thus "irsh or girsh, piastre; "ál or gál, he said.

(c) The original sound of ق was a deep guttural *k*, which still survives here and there among the Bedawin near Lake Burullus in the Province of Gharbiyá, and in the Faiyüm. It is also to a certain extent affected among the learned classes.

27, 28. و and ي, like the English *w* and *y*, are pronounced like consonants at the beginning of a syllable, but in other cases they represent the long vowels *ú* and *î*. When they follow a short *a* they form with it the diphthongs *au*¹ and

¹ In this book *au* is used for English *ow* in 'now'.

vi. For the difficulties arising from this doubled use of و and ي see § 14. 2; §§ 29—34 and § 54.

C. THE ARABIC ALPHABET ARRANGED ACCORDING TO SOUNDS.

I. Breathed or faucal Sounds.

1. Without aspiration.

a. simple: *Älif*; **ق** (= *Älif*).

β. strong: **ع**.

2. With aspiration.

a. simple: *ḥ*.

β. strong: **ح** *ḥ*.

II. Fricatives (*formed by contracting the mouth*).

1. Gutturals: **خ** *kh*; **غ** *gh*.

2. Dentals: **ز** *z*; **ذ** (= *z*); **س** *s*; **ث** (= *s*); **ش** *sh*.

3. Labio-dentals: **ظ** (= *z*); **ص** *s*.

4. Labial: **ف** *f*.

5. Liquids: **ل** *l*; **ر** *r*.

III. Mutes (*formed by shutting the mouth*).

1. Guttural: **ق** (= *q*); **ق** (= deep *g*).

2. Guttural-palatal: **ج** *g*; **ك** = *k*.

3. Dentals: **د** *d*; **ذ** (= *d*); **ت** *t*; **ث** (= *t*); **ض** *d*; **ظ** (= *d*); **ط** *t*.

4. Labial: **ب** *b*.

5. Nasals: **م** *m*; **ن** *n*.

IV. Half-vowels.

و *w* ; ي *y*.

Thus English and modern Egyptian Arabic have in common the sounds *b, d, f, g, h, k, l, m, n, r, s, sh, t, w, y, z*.

There is no English equivalent for *Ālif*, *ẓĒn*, *خ kh*, *غ gh*, *ق (= q or hard g)*, *ص s*, *ض ʿ*, *ط t*, *ظ z*.

There is no Egyptian Arabic equivalent for *p, v, j* (as in *jam*), *z* (as in *pleasure*) or *ch* (as in *church*).

D. READING EXERCISES.

1. اللخوجة والمراكبي (*Qatā'if-el-Latā'if*, pp. 6, 7).

حكى انه كان احد خوجات الرياضة في احدي
المدارس راكباً قارباً في البحر وفيما كان القارب سائراً قال
للخوجة لصاحب القارب يا رجل اجابه المراكبي نعم فقال له
هل تعرف علم الرياضة اجابه المراكبي وما هو علم الرياضة
قال اللخوجة ان هذا العلم يشتمل علي جملة فنون منها
الملاحة والزراعة والجغرافية والفلك والكتابة والحساب وخلافه
فاجابه المراكبي لا اعرف من ذلك شيئاً فقال له يا خسارة
نصف عمرك راح فسكت المراكبي وكانت المركب في اثناء
مكالمة اللخوجة مع المراكبي قد ذهبت في غير الطريق
المقصود ولم يلتفت المراكبي لذلك حتي هبت الرياح

وغرقت تلك المركب فلما رأي المراكبي ذلك قال للخوذة
هل تعرف تعوم فاجابه لا فقال له كل عمرك راح

Classical Transcription of the above story according to
modern Egyptian Tradition.

al-Khōgatu wa-l-Marākibīyu.

*Hukiya annahu kāna aḥadu khōgāti-r-riyāḍati fī-ihda-l-
madārisi rākiban qāriban fi-l-baḥri, wa-fimā kāna-l-qāribu
sā'iran qāla-l-khōgatu li-ṣāḥibi-l-qāribi: yā ragulu! agābahu-l-
marākibīyu: nazam? fa-qāla lahu: hal tazrifu zilma-r-riyāḍati?
agābahu-l-marākibīyu: wamā-huwa zilma-r-riyāḍati? |qāla-l-
khōgatu: inna ḥāḍa-l-zilma yashtamilu zala-gumlati-funūnin,
minḥa |al-milāḥatu wa-z-zirāzatu wa-l-gughrāfiyatu wa-l-fālaku
wa-l-kitābatu wa-l-ḥisābu wa-khilāfuhu. fa-agābahu-l-marāki-
bīyu: lā azrifu min ḍālīka shai'an. fa-qāla lahu: yā khasā-
ratu! niṣfu-zomrika rāḥa! fa-sakata-l-marākibīyu. wa-kānat
al-marākabu fī-āpnā'i-mukālamati-l-khōgati maṣa-l-marākibīyi
qad ḍahabat fī-ghēr-et-tarīqi-l-maqṣūdi wa-lam yaltafit al-marā-
kibīyu li-ḍālīka ḥattā habbati-r-riyāḥu wa-ghariqat tilka-l-mar-
kabu. fa-lammā ra'ā-l-marākibīyu ḍālīka, qāla li-l-khōgati: hal
tazrifu tazūmu? fa-agābahu: lā! fa-qāla lahu: kullu zomrika
rāḥa!*

(Note. In line 12 *ḥ* represents the classical sound of *ث*,
like *th* in 'thin'; in lines 7, 10, 13, 14, 15 *ḥ* represents the clas-
sical sound of *ج*, like *th* in 'thine'.)

The same story in vulgar Arabic.

el-Khōga we-l-Marākbi.

*Huki in kān wāḥid min khōgāt-er-riyāḍa fī-medrāsā min-el-
madāris rākib "ārib fi-l-baḥr, we-lammā kān el-"ārib māshi "āl*

el-khōga li-ṣāḥib el-"ārib : yā rāgil ! "āl-lu el-marākbi : nazam !
"āl-lu : tizrafshe zelm-er-riyāda ? "āl-lu el-marākbi : ēh di, zelm-
er-riyāda ? "āl-el-khōga : el-zelme di yihtwi zala-funūn ketirā
minhā el-milāḥa wa-z-zerāza wa-l-gughrāfiya wa-l-fālāk wa-l-
kitāba wa-l-hisāb we-khilāfu. "al-el-marākbi : mā-azrafshe ḥāga
min-di. "āl-lu : yā kṯūsāra, nuṣṣe zomrak rāḥ ! fa-sikit el-
marākbi. we-kānet el-merkib bēn-kalām el-khōga waiya-l-ma-
rākbi rāḥet fī-ghēr-et-ṭarī"el-ma"ṣūd we-māltafatshe el-marākbi,
lammā habbet el-aryāḥ we-ghir"et el-merkib-di we-lammā shāfu
el-marākbi, "āl li-l-khōga : tizrafshe tezūm ? "āl-lu : lā ! "āl-lu
el-marākbi : kulle zomrak rāḥ !

2. From the Translation of Molière's *Tartuffe* (Matlūf) into Modern Arabic (Cairo, 1307 A.H.).

ACT I. SCENE 6.

مش زي ما بتحكى انا ما بدعش ولا بقول اني فيم زي
مفيس لكن غاية ما قرئت في التجربة اعرف باهل الحق
واهل الذبذبة واعرف الدجال وارباب العبر حتي المسيح
دا اعرفه اذا ظهر واكره علي قلبي الريا ويا النفاق لو كان مرة
لاحلف عليها [حتي] بالطلاق مش فيه حديث وارد علي من
غشنا احنا بعون الله نعرف ديننا هو انهو لحسن من يوري
بالصلاح والقلب منه منظوي علي الطلاح يباحث عن الدرهم
ولو من مال يتيم ويخش في المنصب ولو انه يهيم وانا قدر
على الشر حالا يفعله وانا راي ريس عليه يستغفله المكر عنده

بالقفف وايا الخداع مرة بمعروفه ومرة بالدرع ويقول مقدر
 حكمة المولي عجب ويكره الفضة ويكنز في الذهب والأرجل
 صالح حقيقي منكسر وقت العبادة سد تلقاه مستتر لا يفعل الا
 التخير ولا يؤذي احد ولا له مظهر مع اولاد البلد بينه وبين الله
 عمار يقربه واغلب الناس الا كابر تطلبه فين الرجال الصالحين
 اهل الكرم اللي تلاقي بيوتهم زي الاحرم فين ابن ادهم
 والغزالي والامام اهل التقى والماجد واصحاب المقام وفيه
 عمر عبد العزيز وابن العفيف وفيه اهل الحكم والعلم الشريف
 ان كان ضعيف يقصد حماهم ينصروه او يخطرؤا في
 بيت مظلم نوره والزهد في الدنيا لهم ديدن ودين ما
 يعرفوش الابيه الا في اليقين بلغوا بكثر الحكم والعلم الشرف
 وفضلوا لبس الخشونه علي الترف لا يطلبوا بالنجاه اذيه للعباد
 وربنا بالخير لصحسوبهم اراد يرضوا من الماكل بما فيه الكفاف
 وان جتهم الدنيا يورؤها العفاف لايطردوا المذنب ولا يتحكموا
 الا اموره للاله يسلموا ادي الصلاح للي يريد والا بلاش واللي
 يكون تقليد ظاهر فهو لاش فين دول وفيه شيخك بقا يا صاحبي
 ما تجبش سيرته قط بس وحياة النبي

For the transcription see the Reading Exercises at the end of this book.

§ 3. INTERCHANGE OF THE CONSONANTS.

Besides the regular transformations which certain consonants of the written language undergo in common speech, such as the merging of ت into simple *t* or *s*, we meet with other more irregular changes which only affect certain words or classes of words. The most important of these are given below.

(1) *Hamzä* (i.e. Consonantal *Älif*) changes into **w** in *widn* √ اذن; into **h** in *hel-bett* (§ 9. 4 note); into **y** in *yasir* √ اسر.

For the changes which *Hamzä* undergoes in the conjugation of the verb see § 37.

(2) ع disappears at the end of a syllable in *lissä*, now, which is derived from *li-s-sāza*, 'to the hour' (§ 59. II. 12).

It disappears in the middle of a word in the Numerals from 11—19 (§ 55. 2).

Before consonants the common people generally pronounce ع like *h*; saying *simih̄t* for *simiz̄t*, I heard

(3) *s* disappears at the end of a syllable in *fī'i* (= فقيه), *favāki* (= فواكه). Not unfrequently *h* is added to a word ending with a vowel: Ex. *éh?*, what?; *lēh?*, why?; *dih*, this; *gih*, he has come; *garah*, it has happened. Thus also in the suffix 3 pers. masc. sing. of the Noun (§ 8. 1) and of the Verb (§ 18) we find *-oh* instead of *ō*.

(4) Some words spelt with ح in Classical Arabic are pronounced in the modern speech with غ: Ex. *ghafir*, watcher, = خفير; *ightilās*, embezzlement, = اختلاس.

(5) The Liquids *l* and *r* and the Nasals *m* and *n* often interchange with one another in Arabic as in all other languages, but this is chiefly restricted to certain much used expressions, themselves the result of contraction, and to words borrowed from other languages.

Ex. *lākhar* becomes *rākhar* (§ 9. 4);
lēt, 'oh that!' becomes *rēt*;
 لقب, nickname, becomes *na''b*.

Similarly we have *karakôn*, watch, watch-house, from Turkish قره قول; *Genendr*, General; *Mäläkân*, America.

Sometimes *m* and *b* interchange, as in *maẓden* = *baẓden*, excellent (§); *bazagurna* for *mezzogiorno*, midday rest.

(6) The Fellâhîn of Upper Egypt often interchange *di* and *gi*¹.

Ex. *yidi* for *yigi* (§ 40. VII. 1).
adîbo for *agîbo*, I will bring it.

On the other hand *yishdîf*, he works the *Shādûf* (a machine for drawing water), becomes *yishdîyîf*.

(7) In Classical Arabic س and ص, ز and ظ, ت and ط, د and ذ are kept quite distinct from one another, but they are often confused in modern Arabic. The uneducated Egyptians know the two classes of sounds, but they interchange them a good deal one with another. Ex. صدر, breast, front, is often pronounced more like *sidr* than *ṣidr*; طيز buttocks, *tîz* instead of *ṭîz*.

(8) Now and then ث and ص approach the sound of *z* in the middle of a word. Ex. مثبت *masbût*, correct, be-

¹ It will be remembered that in Upper Egypt the *g* is pronounced very lightly, something like *dî* in 'soldier'.

comes *mazbût* ; قصد "ašd, aim, purpose, becomes "azd ; تقدير "ašdir, tin, becomes "azdir and even "azzir.

(9) At the end of a word the *d*-sounds *d* and *ḍ* have a tendency to approach the corresponding *t*-sounds *t* and *ṭ*.

Ex. شاكاد *shahhâd*, beggar, becomes *shahhât* ; غيدى *ghêd*, vegetable garden, becomes *ghêṭ* ; etc.

(10) A *d* is dropped at the end of a word in *sî* for *sîd* (§ 54. I. 10, note); and in *usta* for *ustâd* (استاد), master, coachman.

(11) At the beginning of a word ش is sometimes pronounced by the common people as a simple *s*. Ex. *sâgâr* for شاجر *shâgâr*, tree ; *sakhş* for شخص *shakhş*, person ; *sems* for شمس *shems*, sun ; etc.

(12) Since the Turks pronounce ض like *z*, several words connected with military, legal, and business affairs are pronounced in this way by the Egyptians through Turkish influence. Ex. ضابط *zâbîṭ*, officer ; مضبطة *mazbaṭa*, legal decision ; فائض *fâ'iz*, interest ; etc.

§ 4. THE VOWELS.

Only the three vowels *a*, *i*, *u*, with the corresponding long vowels and diphthongs *â*, *î*, *û*, *ai*, *au*, can be represented in written Arabic. Other vowel sounds, however, are heard in the spoken language, which arise from modification of the classical vowels.

I. Normal Sounds.

1. A-vowels : *ā*, *a*, *ā*, *e*.
2. I-vowels : *î*, *i*.

3. U-vowels : *û, u* (*o*).

4. Diphthongs : *ai* (*ei, ê*) ; *au* (*ô*).

1. *â* (long *a*, as in 'father') :

Ex. *kâm ?*, how much ? ; *nâr*, fire.

a (short open *a* as in 'woman') :

Ex. *naṭar*, rain ; *khad*, has taken.

This *a* is generally found next to *h, kh, ʒ, gh* or *r*.

ä (weak *a* as in 'thanks') :

Ex. *bäläd*, district ; *gäbäl*, hill ; *sänä*, year.

This *a* is most common in open syllables.

e (the *a* in 'many') :

Ex. *elf*, thousand ; *hels*, nonsense.

This *e* also occurs in very short open unaccented syllables, like the Hebrew *Sh^ewâ*, or the first *e* in 'believe'.

Ex. *kebîr*, great ; *ketîr*, much ; the prefixes *ye, te, ne, me* (§ 20. 3 ff.), etc.

2. *î* (the long continental *i* as in 'trio', 'élite').

Ex. *bîr*, a well ; *gîr*, chalk.

Sometimes *î* is pronounced something like *ê*, as in the termination *-êyâ* for *-îyâ* (§ 54. III. 6).

i (short *i* as in 'mill') :

Ex. *gins*, sort, kind ; *milk*, possession.

3. *û* (like *oo* in 'moon') :

Ex. *fûl*, broad beans ; *sûr*, wall.

u (short *u* as in 'full') :

Ex. *kutr*, quantity, abundance ; *bunn*, coffee bean.

Short *o* is found in *âhó* (§ 9. 3), and in the pronominal Suffix *-o, -oh* (§ 8, § 18).

4. The pure *ai* or *ei* (as in 'aisle') is chiefly preserved at the end of syllables.

Ex. *ṭaiyib*, good; *ezei?*, how?; *ṣughaiyar*, little; *aiwa*, yes.

In other cases it generally becomes *é* (like *ai* in 'rain'):

Ex. *ṣéf*, summer; *ḥét*, wall; *ṣén*, eye.

The pure *au* (like *ou* in 'house') occurs principally at the end of a syllable, especially when followed by *w*:

Ex. *ḥawwâl*, bean seller; *auwal*, first; *lau*, if; *Taufî* 'Tewfik'.

In other cases it generally becomes *ô* (like *o* in 'no'):

Ex. *ḥôsh*, court-yard; *kôm*, mound.

II. Vowels modified through the influence of neighbouring consonants.

1. Influence of the Gutturals *ḥ* and *ʒ*.

In syllables containing these consonants, especially when they precede the vowel, *i* is pronounced almost like *e*, *î* like *é*, *u* like *o*, *û* like *ô*:

Ex. *ḥebr*, ink; *ʒegl*, calf;—for *ḥibr*, *ʒigl*.

ḥéla, craft, cunning; *ʒéd*, Festival:—for *ḥîla*, *ʒîd*.

ḥomâr, donkey; *ʒOmar*, Omar:—for *ḥimâr*, *ʒUmar*.

rôh, spirit; *ʒôd*, lute:—for *rûh*, *ʒûd*.

The letter *ق* when pronounced as *q* produces the same change in the following vowel:

Ex. *qebla*, the direction for prayer,—for *qibla*.

qotr, land, country,—for *qutr*.

2. Influence of the emphatic dentals (§ 2. B. 14—17).

To a practised ear the vowels in syllables beginning with *ṣ*, *ḍ*, *ṭ*, and *ẓ* undergo slight changes, caused by the position of the vocal organs in pronouncing these consonants. Thus *a* has a tendency towards *o*, *â* towards English *aw* as in 'raw', *i*

towards *ü*, *î* towards *û* (*ğ*), *u* towards *o*, *û* towards *ô*. This cannot very well be expressed in transliteration; examples of the words in question are

şabr, patience; *darbä*, a blow; *tabl*, drum; *zann*, opinion.

şâm, he fasted; *dâni*, mutton (adj.); *târa*, rim, tyre; *zâr*, a ghost.

şidr, breast; *tîbb*, medicine; *dîll*, shade.

maşîr, issue, result; *fatîr*, pastry.

şughr, smallness; *Turra*, name of a village; *duhr*, mid-day; *zulm*, wickedness.

yeşûm, he is fasting; *tîl*, length.

III. Sometimes an original *ai* (*ê*) has become *î*:

Ex. *sîd* from *saiyid* (§ 54. I. 10);

mîdân from *meidân*, a square or open space.

In the same way *au* (*ô*) becomes *û*:

Ex. *ûlâd*, children (§ 50. I. 12);

mûlid, Saint's birthday (§ 54. II. 2 d).

In unaccented syllables long vowels and diphthongs not unfrequently become much shortened, and are given the sound easiest to pronounce with the adjoining consonants.

Ex. *a* for *î*: *şanîya*, tray;

maşâd, term;

fa-şârçak, on your honour!

a for *ê*: *lamûn*, lemons;

zatûn, olives;

"*a*tûn*", sewer;

Talûn, "*A*şûn, men's names;

bahawât, pl. of *bêh*, a Bey.

u for *î*: *şuwân*, state-tent.

u for *ê* is found in *buşâr*, farrier, from *bêtâr*, through the form *bûtâr*.

§ 5. HELPING OR SEMI-VOWELS.

The Egyptians make use of short auxiliary vowels to avoid the harshness consequent on three consonants coming together.

(a) In continuous speech a short *e* (like the first *e* in 'believe') is inserted between words ending with two consonants and the following word :

Ex. *kulle rāgil*, every man ; *ginse ṭaiyib*, a good sort ;
tulte-mīyā, 300, etc. (§ 55. 4).

(b) A short *a*, *i* or *u* is inserted in the case of certain of the Pronominal and Verbal Suffixes (§ 8. 1, note b ; § 18), and with *she* or *sh* in forming the negative (§ 17 a).

§ 6. THE SYLLABLE AND THE ACCENT.

1. Every syllable must begin with a consonant.

(Note. Syllables beginning with two consonants are not rare, but are restricted to certain combinations, as

sl in *Slēmān*, Solomon ; *slūgi*, greyhound :

sn in *snān*, teeth :

fr in *frākh*, hens ; *Fransā*, France :

ks in *ksār*, fracture : *kw*, in *kwaiyis* :

dr in *drāz*, ell ; *drūs*, studies ; *drīs*, dry clover.

When the introduction of foreign words necessitates other combinations of consonants short auxiliary vowels are inserted thus, *berôgerām*, programme ; *ekseberés*, express-train.)

A syllable is called *open* when ending with a vowel, and *closed* when ending with a consonant.

We may classify syllables, according to their quantity, into

(a) *Short open syllables*, which end in a short vowel.

Ex. *da*, in *ḍarab*; *ṭi*, in *ṭiliṣ*; *wi*, in *wiḥiṣh*.

(b) *Semi-long syllables* which may end (1) with a long vowel or diphthong.

Ex. *lā*; *lau*; *ṭā*, in *ṭā-liṣ*.

(2) or with a short vowel and a consonant.

Ex. *rab*, in *ḍarab*; *liṣ*, in *ṭiliṣ*; *hiṣh*, in *wiḥiṣh*.

(c) *Long syllables*, which may end with (1) a short vowel and two final consonants.

Ex. *elf*, *a'all*, *aḥazz*,

(2) or with a long vowel and one consonant.

Ex. *nār*, *fūl*, *fūl*.

2. From this division of syllables we may proceed to formulate certain rules with regard to accentuation.

(a) If the last syllable be long, it always has the accent.

Ex. *kalām*, speech; *kebīr*, great; *biyūt*, houses; *ṣandīl'*, box.

(b) If the final syllable be short or semi-long, the accent falls on the penultimate, if this be long or semi-long:

Ex. *ṣāḥībānā*, *Mohāmmad*, *ḥukūma*.

If the penultimate be a short syllable, it is only accented when the ante-penultimate is long or semi-long, or when the word is only of two syllables¹:

Ex. *yiktībā*, *Maghrābi*, *Muṣṭāfā*, *mehkāmā*, *esbīlā*; otherwise the ante-penultimate is accented, the accent never falling further back:

Ex. *ḍarabū*, *kāsaret*, *iltāzamū*, *yiltāzimū*.

¹ This rule holds for Cairo and neighbourhood.

The semi- or auxiliary vowels (§ 5) are treated as short vowels for purposes of accentuation :

Ex. *ḡandīha, ganbīnā, kullūkum.*

Sometimes the accent is so marked as to lengthen the vowel :

Ex. *rabbūna, nah(ā)riha*, 'on the same day' (§ 8, note 1).

3. Exceptions to these rules are not frequent, though sometimes introduced when emphasis on any particular syllable is required for the sense : Ex. *ahō, ahā* (§ 9. 3), or *enhū, enhī* (§ 10. 2). Besides this, in many commonly used words the final long syllable has become shortened, and the accent falls further back : Ex. *nahāarak sāzīd*, 'good day !' is frequently used for *nahāarak sazīd*.

In certain words compounded with *Allāh*, God, the disappearance of the *h* causes the accent to fall on the first *a*, making it *allā*, e.g.

ḡalālla, 'it is in God's hand' (hawkers' cry) ;

wāllā (also *wallāhi*), 'by God' (§§ 60, 27) ;

yāllā, 'get on !' (§ 62. 1) ;

and in personal names like *ḡAbdālla(h)*, *ḡEbēdāllā(h)*, *Karam-āllā(h)* etc. (§ 54. III. 6, B. a).

The sign \approx is put over those vowels which owing to changes in accentuation are now pronounced short, but which having been originally pronounced long, are still written long.

THE PRONOUN.

§ 7. THE PERSONAL PRONOUN.

SINGULAR.

I. Pers.		<i>anä</i> (<i>ane</i>)	I.
II. Pers.	{ m.	<i>intä</i> (<i>inte</i>)	thou.
	{ f.	<i>intî</i> (<i>entî</i>)	
III. Pers.	{ m.	<i>hûwa</i> (<i>hôwa</i>)	he.
	{ f.	<i>hÿyâ</i> (<i>hÿyâ</i>)		she.

PLURAL.

I. Pers.	<i>ihnä</i> (<i>aĥnä</i>)	we.
II. Pers.	<i>intû</i> (<i>intum</i>)	you.
III. Pers.	<i>hum</i> (<i>humä</i>)	they.

Note (1) There is no neuter ; see § 70. 2.

For the Dative see § 60. 2.

For the Accusative after verbs see § 18. For the combination of the pronouns with the negative particles see § 17.

For the Reflexive see § 70. 3. For *hûwa* as an interrogative particle see § 74. 1.

(2) When combined with prepositions (§ 60) the Personal Pronouns are expressed by Suffixes (§ 8), and when in conjunction with verbs by Prefixes and Affixes (§ 16).

(3) A shortened form of *hûwa* also appears in *âhó*, there he is ! (§ 9. 3), *kidä-hó*, look so !, *hänä-hó*, look here ! or, here it is !

§ 8. THE POSSESSIVE PRONOUN.

There are two ways of expressing the Possessive Pronouns in modern Arabic.

(1.) Certain syllables, originally derived from the Personal Pronouns, may be attached to substantives (and prepositions, § 60).

SINGULAR.

I. Pers.	\tilde{y} , (<i>yä</i>)	my.
II. Pers.	{ m. <i>ak</i> , (<i>k</i>) f. <i>ik</i> , (<i>kī</i>)	thy.
III. Pers.	{ m. <i>o</i> , <i>u</i> , <i>oh</i> , (<i>h</i>) f. <i>hā</i> , <i>hā</i>	his. her.

PLURAL.

I. Pers.	<i>nā</i> , <i>nā</i>	our.
II. Pers.	<i>kum</i>	your.
III. Pers.	<i>hum</i>	their.

The bracketed forms are used when the substantive ends with a vowel.

Ex. a.	<i>Dūlāb</i>	a cupboard.
	<i>dūlābī</i>	my „
	<i>dūlābak</i>	thy „
	<i>dūlābik</i> (f.)	thy „
	<i>dūlābu</i>	his „
	<i>dūlābhā</i>	her „
	<i>dūlābnā</i>	our „
	<i>dūlābkum</i>	your „
	<i>dūlābhum</i>	their „

b.	<i>Ghunā</i>	a song.
	<i>ghunāyā</i>	my song.
	<i>ghunāk</i>	thy song.
	<i>ghunāki</i> (f.)	thy song.
	<i>ghunāh</i>	his song.
	<i>ghunāhā</i>	her song.
	<i>ghunānā</i>	our song.
	<i>ghunākum</i>	your song.
	<i>ghunāhum</i>	their song.

Note. The substantive and its suffix are accentuated as one word.

(a) We find consequently a shifting of the original accent. Ex. *ḡagar*, a stone; *ḡā-ga-ri*, my stone; but *ḡa-gār-hā*, her stone, *ḡa-gār-nā*, our stone, *ḡa-gār-hum*, their stone.

(b) Short intermediary vowels are used where a suffix beginning with a consonant, is attached to a substantive ending with two consonants, thus — *shughl*, business; *shughl-ū-kum* (not *shughlkum*) your business. These vowels are :—

(a) *a* before *hā*; Ex. *shughlāhā*.

(β) *i* before *hā* or *nā*; Ex. *shughlinā*, or *shughlīhā*.

Exception. *rabbūnā*, also *rabbūna* (§ 6. 2, note), besides *rabbīnā*, 'our Lord'.

(γ) *u* before *kum* and *hum*; Ex. *shughlūkum*, your business, and *shughlūhum*, their business.

VOCABULARY.

kitāb, book; *kwaiyis*, pretty; *ḡāli*, high; *shikl*, form, appearance; *radi*, ugly; *gism*, body; *ḡaiyib*, good; *battāl*, bad; *kebīr*, great; *ḡughaiyar*, small, young; *ḡarīd*, broad, extensive; *kitf*, shoulder; *ḡāmid*, strong; *ḡazīf*, weak; *wāliad*, child, boy; *ḡubāz*, finger; *bāb*, door; *ḡaiyān*, ill.

EXERCISE.

kitābi. shiklak. gismu. dūlabkum ʒālī (§ 73. 1). *shik-lāhum radi. gismīnā gāmid. kitabu ʔaiyib. kitābhūm battāl. kitfūkum gāmid. ʒubāʒi ʔaiyān. kitābik ʒughaiyar. bābhūm ʒarād. wālādna kebīr. wālādhā ʒughaiyar. kitfīhā ʔaʒīf.*

(2.) The second way of expressing the Possessive Pronouns is by making use of the word *betāʒ* (originally: *possession*), *fem. betāʒet* (§§ 44. 1 a; 51), *plur. butūʒ* (§ 50. 1. 6). *betāʒ*, *betāʒet*, *butūʒ* combine with the pronominal suffixes, and are placed after the substantives with which they must agree in gender and number¹. The substantives must be preceded by the article *el* = the.

Ex. *el bēt* = the house.

<i>el bēt betāʒi</i>	my house.
„ „ <i>betāʒak</i>	thy house.
„ „ <i>betāʒik</i>	thy house (f.)
„ „ <i>betāʒu</i>	his house.
„ „ <i>betāʒhā (betāhha, § 3. 18)</i>	her house.
„ „ <i>betāʒna (betāhnā, „)</i>	our house.
„ „ <i>betāʒkum (betāhkum, „)</i>	your house.
„ „ <i>betāʒhum (betāhhum, „)</i>	their house.

or *genēnā fem. sing.* = garden, *genāin plur.*; *el genēnā betāhtī*, my garden, etc.

or *biyūt* = houses (§ 50. 1. 6), *el biyūt butūʒi*, my houses, etc.

VOCABULARY.

farsh, sofa, couch; *saʔf*, ceiling; *ʔawīl*, long; *gedīd*, new; *hēta*, *fem.*, wall; *ʔadīm*, old, ancient; *mirʔayā*, *fem.*, mirror; *wāsiʒ*, broad; *ʔaiyaʔ*, narrow; *arḏiyā*, *fem.*, floor.

Note. The *fem. sing.* of Adjectives is formed by adding *ā* (§§ 44, 53).

¹ This idiom of Egyptian Arabic seems to have originated from corresponding forms in Coptic and Ancient Egyptian.

EXERCISE.

el farsh betāzna ṭawīl (§ 73. 1). *es-saʿf* (§ 9. 4) *betāz-kum battāl*. *el hēta betāzethum ṭawīlā*. *el mirʾayā betāḥti gedīdā*. *el genēnā betāḥtak wāsiḡa* (or *wāsiḡa*, § 16. 5 a). *el arḡiyā betāḥtu* "adīma. *el bēt betāzhā daiya*". *el gism betāzī gāmid*. *el kitf betāzo zarīd*. *el bāb betāznā gedīd*. *el genāin butāzhum* (*butāḥhum*).

§ 9. THE DEMONSTRATIVE PRONOUN.

SINGULAR.

- | | | |
|-----|---|---------------|
| (1) | <i>da</i> (<i>dā</i>), <i>di</i> (<i>dih</i>) | this (masc.). |
| | <i>di</i> (<i>dih</i>) | this (fem.). |

PLURAL.

<i>dōl</i> , <i>dōlā</i>	these.
--------------------------	--------

These pronouns are generally placed after the substantive (which must have the definite article), and often combine with it for purposes of accentuation.

- Ex. *el-farsh-da*, this sofa.
el-mirʾayā-di, this mirror.
el-biyāt-dōl, these houses.
es-sānā-di, this year.
en-nahār-dā, to-day, lit. this day.
en-nōbā-di, this time.
 — *bi-l-kēfīyā-di*, in this manner.
en-nahyā-di, this direction.

Note. The peasants (*Fellāḥin*) often place the pronouns *da* and *di* before the substantive. This takes place also in all Egyptian dialects in the common locution *di-l-waʿt*, now (lit. this instant).

SINGULAR.

- (2) *duk-há* (*dik-há*), *duk-hauwa* that (masc.).
duk-há (*dik-há*), *dik-haiyá* that (fem.).

PLURAL.

duk-hamä (*duk-humä*) those.

The position of these pronouns is the same as in (1). In certain combinations *dík* stands before the substantive and its article. Ex. *dík en-nahár*, on that day, *dík el-lélä*, on that night, *dík es-sänä*, in that year.

(3) The demonstrative particle *á*, combining with certain forms of the Personal Pronouns (§ 7), gives rise to the following colloquial expressions.

áhó, that is he = there he is!; *áhü*, there she is! (Accent, see § 6. 3); *áhóm*, there they are!

The particle *á* also combines with *di*; *ádí*, behold this! *ádíní* (from *á-di-anä*), here am I!

We also find *dá-ho*, *di-hä* fem. = *áho*, *áhä*.

(4) The definite article may be considered as originally a demonstrative pronoun. It is *el* or *il* for all genders and numbers. The *l* always assimilates to the following consonants: *t, d, r, z, s, sh, s, ç, t, n*; sometimes also to *g* and *k*.

Ex. *et-turáb*, the dust; *ed-dór*, the storey (of a house);
er-rágil, the man; *ez-záwiya*, the chapel;
es-sitt, the lady; *esh-shughl*, the business;
eş-şabr, patience; *ed-đahr*, the back;
et-tarbúsh, the fez; *en-nár*, the fire;
eg-gild or *el-gild*, the skin, hide;
*ek-kálún** or *el-kálún**, the lock.

Before or after a vowel, the *e* of *el* is apt to disappear. Ex. *ádi-l-genênä*, there is the garden! *gámiz-l-Azhar*, the mosque of Azhar.

Note. *el* exists in an altered form in *en-bāreh* (*em-b.*), yesterday; *rākhar* (from *lākhar* = *el-ākhar*), 'he also', lit. 'the other' (§ 44. 1. b. β; § 48); *hel-bett*, perhaps, surely.

VOCABULARY.

dôr, storey; *hōsh*, court; *hāga*, fem., a thing, something; *sikkä*, fem., street; *madnä*, fem., a minaret (§§ 38. 6; 54. II. 2, a); *gāmiž*, mosque; *zāwiya*, fem., a little mosque; *"uṣaiyar*, short, small; *māsh*, not; *zazīm*, grand, beautiful; *"awi*, very (for its position see § 59. III. b. 2); *latīf*, pleasant, attractive.

EXERCISE.

ed-dôr-da zāli. el-hōsh-dä wāsiž. es-sikkä-di zarīda. āhō gāmiž zazīm! āhā madnä kwaiyisä! ādi zāwiya ūghaiyāra! el-madnä-di mush zazīma. el-gāmiž-da kwaiyis "awi. es-sikkä-di mush ṭawīla. el-bēt-dikhā bētāžkum mush battāl. ādi hāga latīfa!

§ 10. THE INTERROGATIVE PRONOUNS.

(1)	<i>mīn?</i>	who?
	<i>ēh, ē?</i>	what? which?

Mīn with substantives means 'which?'. Ex. *neggār mīn?* which carpenter? *Lēh, lé?* = why? and *di ē di?* (*dēdi?* *dehdi?*) = what is this? are compounded with the interrogative particle *ē* (§ 60. 2). For the position of these words see § 70. 6.

Note. *ēsh* = what? is commonly used in the country. Ex. *esh-hālak?* how are you? In the speech of the towns, *esh* is only preserved in certain phrases, like *ish-mižnā?* (for *esh-mažnā?*) what does this mean?—the phrase expressing surprise or annoyance.

(2)	masc. s.	<i>enhā?</i> <i>enhō?</i> = which? or what?
	fem. s.	<i>enhā?</i>
	pl.	<i>enhūm?</i>

For the accentuation of this pronoun see § 6. 3.

When used with a substantive, the accent falls further back. Ex. *min énhá gins ?*, of what kind ?; *min énhé nahya ?*, in which direction ?; *min énhé giha ?*, in what respect ?.

For the interrogative particles, see § 59.

§ 11. THE RELATIVE PRONOUNS.

In modern Arabic the relative pronoun for all genders and numbers is *elli*.

Elli is only used, however, when the antecedent is determined by the article, or a following genitive.

Ex. *iddîni 'l-kitâb, elli "arét fîh*, give me the book in which I have read,

or, *iddîni kitâb akhûk, elli "arét fîh*, give me the book of your brother in which, etc.

In other cases the relative clause is introduced co-ordinately (§ 70—5).

Note. For *elli* as conjunction, see § 61. II. 9.

For the relative particle *mâ*, see § 59. III. b. 12 c. In formulas and proverbs *min (mîn)* stands for 'he who'.

§ 12. THE INDEFINITE PRONOUNS.

(1) *ëi*, any, some, any one, etc.

Ex. *ëi wâhid*, some one or other.

li-ëi-nahya, in whatever direction.

For *eyî*, see § 51. 3 b.

(2) *fulân (felân)* masc., *fulâna (felâna)* fem., = some one, so and so.

For *fulânî*, see § 54. III. 6. A. b.

(3) *shē* (*she*, *shi*) = something. *She* is much used in certain fixed combinations such as

<i>shē-ʒagīb</i> ,	something	wonderful.
<i>shē-gharīb</i> ,	„	strange.
<i>shē-ṭaiyīb</i> ,	„	good.
<i>shē-gamīl</i> ,	„	pretty.
<i>shē-kwaiyīs</i> ,	„	beautiful, nice.
<i>wala-shē</i> ,	nothing.	

For the use of *shē* (= French '*pas*') in negative sentences, see § 17.

THE VERB.

§ 13. THE FORMATION OF ROOTS.

The root form is the 3 Pers. Sing. Perfect.

According to the number of radical consonants in the root-form, Arabic verbs are divided into

(1) **Triliteral verbs.**

Ex.	كُتِبَ	(a) <i>katab</i> ,	he has written.
	مَسِكَ	(i) <i>misik</i> ,	he has seized.
	نُقِصَ	(u) <i>nu'us</i> ,	he has missed.

By far the greater number of Arabic verbs belong to this class.

(2) **Quadriliteral verbs.**

The verbs with four radicals are not only few in number, but are limited in a great measure to certain typical forms. The following are those most frequently met with :

(a) Verbs where a bi-literal root (incomplete by itself) is doubled.

Ex. شكشك, *shakshik* = he has pricked.

ولول, *walwil*, and

زلزل, *zalzil*; see § 41.

(b) Verbs where one of the 4 radicals is a liquid (most frequently *l* or *r*).

Ex. *lakhbat*, to mix, confuse; *farʿa3*, to explode; *ʿarfās*, to cower down; *zaghrat*, to shout. Sometimes an independent trilateral root is, by the insertion of a liquid, converted into a quadrilateral verb, and its signification thereby amplified and extended.

Ex. *sharat*, to tear, but *sharmat*, to tear to pieces; √ سطح to be flat, but *salṭah*, to be wide and flat, *ṣaḥn me-saltah*, a flat plate.

(c) A secondary kind of quadrilateral verb is formed from substantives of the *mafʿal* form (§ 54. II. 2). Ex. **musmār*, a nail, *masmar*, to nail (= *sammar*); *masṭara*, a ruler, *mastar*, to rule lines (= *sattar*); **maskhara*, foolishness, *itmaskhar* (§ 41), to behave foolishly; *murgāḥa*, a cradle, *margāḥ*, to rock a cradle.

Quadrilateral verbs may be formed from various other substantives, mostly foreign words.

Ex. **zafrīt*, a sprite, *itzafrat* (§ 41), to work like one possessed; **tirbās*, a bolt, *tarbis*, to bolt; *ghurbāl*, a coarse sieve, *gharbil*, to sift with a coarse sieve.

§ 14. STRONG AND WEAK VERBS.

The trilateral verbs are divided according to the character of their radical consonants into (1) strong or regular; (2) weak or irregular.

(1) A strong verb has no و or ي among its radicals. Ex. كسر, *kasar*, he has broken; غلب, *ghalab*, he has won (§§ 16—28).

(2) A weak verb has a و or ي among its radicals. Ex. √ وزن *w z n*, to weigh; √ طول *ṭ w l*, to be long; √ بيع *b y ʕ*, to sell; √ جري *g r y*, to run (§§ 29—34).

(3) A third class is formed of verbs which have either (a) the 2nd and 3rd radical alike—Ex. √ فكك *f k k*, to loose; √ حلل *ḥ l l*, to loose (§§ 35, 36)—

or (b) an *Ālif* (*Hamzä*) for one of the three radicals. Ex. √ أخر *ʾ k h r*, to be late; √ رأي *r ʾ y*, ↓ to see (§§ 37, 39).

§ 15. TENSES, MOODS AND VOICE.

The modern Arabic verb has only two simple tenses, the *Perfect*, which expresses completed action, and the *Imperfect*, which expresses incompleted action, and a few compound tenses (§ 16. 3 and 5; § 31, note). It has two Moods, the *Indicative* and the *Imperative*, and only one Voice, the *Active*. The *Passive Voice* of classical Arabic was formed from the *Active*, by an internal change of vowel, and survives only in a few phrases and expressions (§ 42). The Arabic verbal stem (*1st Form*) is however capable of expansion by means of prefixes, reduplications, etc., into a number of derivative stems. By means of these not only the *Reflexive* and *Passive Voices* can be expressed, but also a variety of other modifications of the original meaning, which European languages can only convey by the use of additional verbs, etc.

THE STRONG VERB.

§ 16. THE ROOT FORM.

(1) The 3 Pers. Masc. Sing. Perfect is chosen as the root, because it is the simplest form.

The verb is conjugated by the addition of affixes to this root form.

SING.

3 pers. masc.		Ex. <i>kasar</i> , he broke.
3 „ fem.	et (in accented syll. <i>it</i> ; § 52. 2).	Ex. <i>kasaret</i> .
2 „ masc.	t (te) .	Ex. <i>kasart</i> (-te).
2 „ fem.	tĩ .	Ex. <i>kasártĩ</i> .
1 „	t (te) .	Ex. <i>kasart</i> (-te).

PLURAL.

3 „	û (um) .	Ex. <i>kasarû</i> (<i>kasarum</i>).
2 „	tû .	Ex. <i>kasártû</i> .
1 „	nã (nä) .	Ex. <i>kasárnã</i> .

OR

3 pers. masc.	<i>misik</i> , he has seized.
3 „ fem.	<i>mis(i)ket</i> , she has seized.
2 „ masc.	<i>misikte</i> , thou hast „
2 „ fem.	<i>misiktĩ</i> (f.) „ „
1 „	<i>misikte</i> , I have seized.

PLURAL.

3 „	<i>mis(i)kû</i> , they have seized.
2 „	<i>misiktû</i> , you „
1 „	<i>misikna</i> , we „

OR

khulus, he has finished, *khul(u)set*, *khulušte*, *khuluštĩ*, *khulušte*, *khul(u)šû*, *khuluštû*, *khulušana*.

Note (1) For the sake of convenience the simple form of the verb (3 Pers. Perf.) will be translated by the Infinitive.
 Ex. *kasar*, to break ; *misik*, to seize ; *khuluṣ*, to finish.

(2) As the 2 Pers. Sing. Masc. and the 1 Pers. Sing. are now identical in form, the Personal Pronouns are employed in all cases of ambiguity (§ 7).

Ex. *inte misikte*, thou hast seized ; *anā misikte*, I have seized, etc.

(3) The vowels bracketed above in the 2 Pers. fem. and 3 Pers. Plural, are often omitted in the *i* and *u* verbs.

(4) For the Pluperfect with *kān* see § 31, note.

(5) According to ancient custom the verb *فعل faʿal*, to do, is used as a paradigm for verbal and nominal forms. The first letter of a verb is called the *Fa*, the second the *ʿAin*, the third the *Lām*.

The three root letters are thus invariable, but the vowel of the verb may be *a*, *i* or *u*, thus

Ex.	f.	ʿ.	l.
	m	i	s i k.

Thus *misik* is a *fiʿil* form, *kasar* a *faʿal* form, *khuluṣ* a *fuzul* form, etc.

(6) Some modern forms of the Perfect have a prosthetic vowel. This is found (a) in verbs derived from compound phrases, such as *wikfâk* (for *we-kafâk*, 'and it suffices for you'), *ihkû-lu* (for *hakû-lu*, § 33) : (b) in a few substitutes for older forms as *islam* (for *اسلم*), to become a Moslem ; *ishtar* (for *اشتر*), to chew the cud ; comp. also *iddan*, § 38. 6.

(2) The *Imperfect* is conjugated by adding prefixes to the root ; sometimes both prefixes and affixes are made use of. The first radical combines with the Prefix to form one syllable, while the vowel between the first and second radical is altogether dropped.

Ex. with *a*.

SINGULAR.

3 Pers. (<i>m.</i>)	yi-ksar,	he will break.
3 „ (<i>f.</i>)	ti-ksar,	she „
2 „ (<i>m.</i>)	ti-ksar,	thou wilt break.
2 „ (<i>f.</i>)	ti-ksar-i,	(<i>f.</i>) thou „
1 „	a-ksar,	I will break.

PLURAL.

3 „	yi-ksar-û (um),	they „
2 „	ti-ksar-û (um),	you „
1 „	ni-ksar,	we „

Ex. with *i*.

SINGULAR.

3 Pers. (<i>m.</i>)	<i>yimsik,</i>	he will seize.
3 „ (<i>f.</i>)	<i>timsik,</i>	she „
2 „ (<i>m.</i>)	<i>timsik,</i>	thou wilt seize.
2 „ (<i>f.</i>)	<i>timsiki,</i>	(<i>f.</i>) thou „
1 „	<i>amsik,</i>	I will seize.

PLURAL.

3 „	<i>yimsikû,</i>	they will seize.
2 „	<i>timsikû,</i>	you „
1 „	<i>nimsik,</i>	we „

Also with *u* verbs. Ex. $\sqrt{\text{سكت}}$, *sikit* (*sakat*), to be silent.

Imp. *yiskut, tiskut, tiskut, tiskûti, askut, yiskûtû, tiskûtû, niskut.*

Note (a) As the 2 Pers. sing. (*m.*) and 3 Pers. sing. (*f.*) are identical in form, the Personal Pronouns are employed in all cases of ambiguity.

Note (b) There is no strict rule for the vowel of the second syllable of the Imperfect. It may be *u*, but generally is *a* or *e*.

When it is *u*, the vowel of the Prefix often becomes *u* also by a kind of assimilation. Ex. *yuskut* = *yiskut*.

Arabic dictionaries always give the *Perfect* of each verb, and add the vowel which must be used in forming the *Imperfect*, thus

kasar, *a*; *misik*, *i*; *sikit*, *u*.

Note (c) The Prefix has in a few cases preserved the *a* (*ya*, *ta*, etc.) of the classical form.

(a) When the Prefix assimilates with a following ϵ or ζ (§ 4. 2). Ex. *yaẓmil* (*yäẓmil*) = *yīẓmil*, he will do; *yaḥsib*, *taḥsib*, *yaḥkum*.

(β) Verbs with *Älif* 1, as *yākhod*, *yākul* (§ 38. 3, 10), or *Älif* 2, as *tara* (from رأى) in *yātara*, *haltara* (§ 39. I. b; § 59. III. b. 35).

(3) There are a few more modern composite forms of the *Imperfect* which give more definiteness to the *time* of the incompleted action (§ 63. 2).

These forms are compounded with certain auxiliary words, or syllables.

(a) An action taking place in the present time, and not yet completed, is described by the addition of *b* (*be*), and in 1 Pers. Plural *m* (*me*).

Ex. *beyidrāb*, he is striking (*darāb*, *a*, to strike); *be-tiksār*, thou art breaking; *banzil* (*be-anzil*), I am going down (*nizil*, *i*, to go down); *be-yimsīkū*, they are seizing; *be-tuskūnū*, you are dwelling (*sakan*, *u*, to dwell); *be-nuskut* or *me-nuskut*, we are keeping silence.

(b) The same *present* tense is obtained by prefixing *zamma* (*zamm*, *am*, *ma*), a contraction of *zammāl* (§ 54. I. 17).

This form is rare in the towns, though common in Upper Egypt.

(c) When the action is about to take place in the immediate future, *rāḥ* is placed before the verb.

rāḥ (from *rāḥ*, going, on the way, § 31).

(fem.) *rāḥa* (§ 44).

Plural. *rāḥîn* (§ 48).

(But *rāḥ* is often invariable.) Ex. *shirīb, a*, to drink.

rāḥ yishrab, he is on the point of drinking.

rāḥ anzil, I am just going to descend.

(d) *Ḥa* gives the same signification as *rah* to the verb (§ 62. 2). Ex. *ḥazmil* (from *ḥa-azmil*), I am just about to do; *ḥamsik*, I am just about to seize; *ḥa-yimsik*, he is just going to take.

(4) The IMPERATIVE is formed from the 2 Pers. of the Imperfect by dropping the prefix, and adding an initial vowel to facilitate pronunciation. This vowel is generally *i*.

SINGULAR.

PLURAL.

2 Pers. <i>m.</i> <i>iksar</i> , break !	}	<i>iksárû</i> , <i>iksárum</i> , break ye !
,, <i>f.</i> <i>iksári</i> , ,,		

or *imsik*, *imsikî*, *imsikû*.

iskut (**uskut**), etc.; *izmil* (**azmil**), etc.

As in the Imperfect, the *i* becomes *u* under certain conditions (above, 2, note b), or *a* or *ä* (2, note c). Similarly the initial vowel of the Imperative may be sometimes *u*, *a*, or *ä* instead of *i*.

Although the PARTICIPLES and INFINITIVES are nouns in form they will be considered here, on account of their verbal functions.

(5) The Participle (often compounded with the suffixes, § 18) is, in its simple form, either

(a) *fāzil* (often *fazl*).

(fem.) *fāzla* (*fazla*) (§ 44).

Plural. *fāzlin* (*fazlin*) (§ 48).

This form has an *active* signification.

Ex. *māsik*, seizing, *māskä*, *māskîn*; *sākit*, keeping silence, (*f.*) *sāktä*, (*pl.*) *sāktîn*.

(b) The second form is generally *passive* (rarely intransitive).

(*m.*) *mafzûl*.

(*f.*) *mafzûlä*.

(*pl.*) *mafzûlîn* (or *mafâzûl*, § 50. II. 2).

Ex. *maktûb—ä—in*, written (a written thing).

maksûr—ä—in, broken, wounded.

mazlûm, certainly, of course (lit. 'known,' from *zîlim*, *a*, ↓ to know).

(c) The active Participle may be used with the personal pronouns (§ 7) without a copula, to express the present tense (§ 73. 1).

Ex. *anä māsik*, I am seizing.

inte sākit, thou (*m.*) art keeping silence.

intî katbä, thou (*f.*) art writing.

hûwa zârîf, he knows (from *zîrif*, *a*, to know).

hîyâ fakrâ, she remembers (from *فكر* ↓ to remember).

ihnä nazlîn, we descend.

intâ talzîn, you are ascending, going on (from *tilîz*, *a*).

hum zamlîn, they make, are making.

(d) The Passive Participle does not exclusively belong to Form I., but also to many of the derivative forms, whose peculiar Passive Participles have dropped out of the spoken language.

Ex. *malzûm*, bound, under obligation, used as Part. to *alzam* (IV. § 22).

mabsût, pleased,—Part. to *inbasat* (VII. § 25).

(6) The INFINITIVE is treated as a noun, and takes the pronominal suffixes (§§ 8; 52). It has various forms in Stem I.

- Ex. *fazl*: *ḍarb*, a striking (the act of striking).
khabṭ, a knocking (from *khabaṭ*, *a*).
fuzūl: *nuzūl*, a descending, dismounting (from *nizil*, *i*).
tulūz, an ascending, an ascent.
luzūm, a necessity (from *lizim*, *a*).
sukūt, silence.
fazīl: *nakhīl*, fine sifting (from *nakhā*, *u*).
ghasīl, washing (from *ghasīl*, *i*).

This is the form generally used for the names of agricultural and industrial occupations.

fuzl: *shurb*, drinking or smoking (from *shirīb*, *a*).

(For the use of the *fazl* form of the Infinitive with the termination *ā* to express one single action, see § 45, b.)

VOCABULARY.

khulus, *a*, to be finished ; *katab*, *i*, to write ; *zamal*, *i*, to do ; *rigiz*, *a*, to turn round, return.

EXERCISE.

sikitna. sakantū. ane ṭilizte. inzil. idrābū. yikhlaṣ. beyṭlaḥ. me-nizmil. aḥraf. zir(ī)fā. ihnā kasrīn. iktibī. katabtū. aktib. rāḥ yirgāz. ḥa-niktib. intū katbīn. uskut (iskut). maksūr. maḍrūbīn. itlaḥī. baktib. rāḥ(in) niktib. rāḥ(a) ṭitlaḥ. ḥāwa sākit. hum ragzīn. ihnā saknīn. zamalnā. tizmilū. mis(i)ket. imsikū. inte māsik. betimsik. bamsik. niziltū? me-ninzil (or ihnā nazlīn). khul(u)ṣū. shirībīn. ḥashrab. hum sharbīn. betikhlaṣ. el bēt da khulus. ed-dūlāb-da maksūr. nizilnā esikkā-di. imsik el kitāb betāzak. kasarna el mir'āyā betāzītnā.

We have descended. I am breaking. We shall go away. We are just going away. Drink! You have broken our mirror. This mosque is finished. I shall write. I am writing. I have written. Go away! (pl.). We are going away. They have drunk. We shall drink. We are drinking. I seize. Where (*fēn*, placed at the end of the sentence, see § 70. 6)

do you live? We have lived there (*henák*). We shall live here (*hänä*). Why do you wish to go away? Do you know? (sing.). I know. We know. Do (f. sing.) this! I am doing. I have done.

§ 17. THE VERB WITH THE NEGATIVE PARTICLES.

The verb is negated by

(a) The words *mā—sh* (*she, shi*, § 12. 3).

mā (not), comes before the verb, and *sh* (anything) follows it as in the French *ne—pas*.

Ex. *mā-daráb-sh*, he did not strike.

mā-yizmíl-sh, he will not perform.

mā be-tízraf-sh, thou knowest not.

mashrabsh (*mā-ashrab-sh*), I will not drink.

As the *sh* or *she* combines with the verb as closely as the pronominal suffixes with the nouns, the same changes of accent arise (§ 8).

Ex. *dárab mā-dáráb-sh.*

darábt mā-darábt-i-sh.

(This auxiliary vowel is always an *i*.)

If the last radical be a sibilant (*z, s, sh, s*) it assimilates more or less with the following *sh*.

Ex. *khabaz, i*, to bake, *mā-yikhbizsh* or *mā-yikhbissh*.

habas, i, to imprison, *mā-yihbissh* or *mā-yihbishsh*.

khulus, a, to be finished, *mā-yikhlassh* or *ma yikh-lashsh*.

karash, u, to drive away, *mā-yukrushsh*.

(Note 1) In some districts *sh* is omitted, and the negative expressed by the *mā* alone.

(2) Prohibition is expressed by adding *mā—sh* to the 2 pers. sing. and plu. of the Imperfect.

- Ex. *mā-tidrābsh*, do not strike !
mā-tuskutīsh, keep (f.) not silence !
mā-titlazīsh, do not (pl.) go away !

(3) In sentences constructed with the pronoun and the active participle (§ 16. 5 c) *mā—sh* must be attached to the pronoun, which undergoes in consequence certain changes.

- Ex. *mānīsh fākir*, I do not remember.
mantīsh ,, thou dost not remember.
mantīsh fākri, thou dost (f.) not remember.
māsh fākir (or *fākri*), he (or she) does not remember.
maḥnāsh fākri, we do not remember.
mantūsh ,, you do not remember.
māhumsh or *mush fākri*, they do not remember.

mush can be used for all Persons, where no ambiguity can arise.

(4) *mā—sh* is also used with *ḥad(d)*, a form of *wāḥid* = one. Ex. *mā-ḥaddīsh*, no one. Also with prepositions and their suffixes (§ 60).

(b) The verb is more rarely negatived by placing *mūsh* before it.

mush is a contraction of (*mā-hāwa-sh*).

Ex. *tizīb*, *a*, to be tired, *mush yitḥab*, he will not be tired; *mush yiḥraf*, he does not know.

VOCABULARY.

nebūd, wine; *māyā*, water; *ḵabar*, a report, news; *lā*, no!; *aiwa*, yes!; *mush ḥāga*, nothing; *simiḥ*, *a*, to hear.

EXERCISE.

matlahsh. mā-niziltūsh. mā-tizibnāsh. mānīsh sāmīḥ.
maḥnāsh saktīn. mā-bashrabsh. mantīsh shārib. mā-be-timsīksh.
mā-misiktīsh.

I have drunk no wine. I drink no wine. She has not broken anything. I know nothing. Have you heard the report? No! we have heard nothing, but the child of that man (§ 51) has heard something. Where have you been living? We have been living in that street, now we are living in this street.

§ 18. THE VERBAL SUFFIXES.

The pronominal suffixes (§ 8) which, when attached to nouns, express the Possessive pronouns, when attached to verbs express the *object* of the verb, viz. the accusative.

(Exception : the 1 Pers. is *ني* -*nī* instead of *ي* -*ī*.)

<i>ḍarabnī</i> ,	he struck me.
<i>ḍarabak</i> ,	„ thee.
<i>ḍarabik</i> ,	„ thee (f.).
<i>ḍarabu(h)</i> , (<i>h</i>),	„ him.
<i>ḍarabhā</i> ,	„ her.
<i>ḍarabnā</i> ,	„ us.
<i>ḍarabkum</i> ,	„ you.
<i>ḍarabhum</i> ,	„ them.

(For changes of accent, etc., resulting from the addition of these suffixes, see § 8, note ; § 17 ; also § 6. 3.)

In negative sentences the verb and suffix are enclosed by the negative particles.

Ex. *ḍaráb-ni*, he struck me.
mā-ḍarabnāsh, he did not strike me.

VOCABULARY.

baḥat, a, to send ; *tāgir*, a merchant ; *ʿibīl*, a, to receive ; *gawāb*, a letter ; *busta**, the post ; *ṣāhib*, a friend ; *li*, to (used for the Dative construction, § 60. 2),

EXERCISE.

kasarûnî. darabûk. darabtu. mis(i)kitnî. misiknâh. im-siku. imsikîh. imsikûnî. el mir'âyâ fên? (for position of *fên* see § 70. 6). *kasarithâ. tizmilu? mazmiluhsh (-ôsh). simihtu. betizrafu? ziriftu. bazattâl-gawâb lîl-busta? bazatnâh. bazattu. mabzatôsh. bazattak. mâ-tibzatnîsh. abzathâ. ibzatâh. bazatûki. mâ-bazattûnîsh. "ibiltu. ti"balu. 'ibilnâh. ti"balûnî. mâ-nî"balaksh. i"balûnî. mâ-ti"balûhâsh. i"balûhâ. ba"balu. ma"balôsh.*

Have you received the letter? I have not received it and I shall not receive it. We sent you to the post. No, you (pl.) have not sent me. I shall send you. Do not send me! Send her! I will not send her. Will you receive the looking-glass which (§ 11) the merchant has sent? We have received it, and have sent it to our friend.

§ 19. THE DERIVATIVE VERBAL FORMS.

Classical Arabic had fourteen derived verbal forms or stems, but modern Arabic has preserved only nine of the original fourteen. (*The numbers here used correspond with those of classical Arabic.*)

Some verbs have only the root form (I.) and one or more derivative stems, while other verbs only exist in derivative stems, the root form having disappeared.

The commonest forms are I. II. V. VII. VIII. X.

§ 20. THE II. VERBAL STEM.

Formed by doubling the second radical.

1. There are three ways of vocalisation :

- a. *fe₃₃il.*
- b. *fa₃₃al.*
- c. *fä₃₃il.*

Form (b) is nearly always found in those verbs which have an *r* or one of the gutturals or emphatic consonants among the radicals.

Form (c) is found in a few words whose first or second radical is one of the gutturals or emphatic consonants.

Of the *fe3zil* form are verbs such as

- √ نزل *nezzil*, to cause to descend, let down.
 √ سلم *sellim*, to greet. √ كلف *kellif*, to cost.

Of the *fa3zal* form are

- √ طلع *talla3*, to bring out.
 √ كثر *kattar*, to multiply.
 √ سمع *samma3*, to make to be heard.
 √ حضر *haddar*, to bring, to prepare.
 √ بطل *battal*, to discard. √ فكر *fakkar*, to remind.
 √ كلم *kallam* (rare form for *kellim*), to speak to.

Of the *fa3zil* form are

- √ قلب *"allib*, to turn round and round, to examine.
 √ قدم *"addim*, to present.
 √ فهم *fahhim*, to give to understand, explain.
 √ علم *3allim*, to instruct.

(a) Stem II. generally gives the *causative* sense of Stem I.

- nizil*, to go down; *nezzil*, to let down.
simi3, to hear; *samma3*, to cause to hear.
tili3, to come out; *talla3*, to draw out.
hafad, a, to know by heart; *haffad*, to cause to learn by heart.
dakhal, u, to enter; *dakkhal*, to make to come in.
kharag, u, to go out; *kharrag*, to drive out.

Note. The putative sense as in *ṣadda'*, to think true, *keddib*, to bold false, may be considered a kind of causative.

(b) Verbs of Form II. are often derived from substantives, thus,

kalām, words, speech ; *kellim*, to speak.

salām, a greeting ; *sellim*, to greet.

(c) Form II. has also in some cases an intensive force.

Ex. *khabat*, to knock ; *khabbat*, to knock much.

kasar, to break ; *kassar*, to break in fragments.

'ataz, to cut off ; *'attaḥ*, to cut away piecemeal.

(d) The privative sense is rare, as in *fulūs**, money ; but *fellis*, to be bankrupt.

2.		PERFECT of <i>سَلَّمَ</i> , to greet.	
3 Pers.		<i>sellim</i> ,	he has greeted.
3 "	(f.)	<i>sellimet</i> ,	she "
2 "		<i>sellimte</i> ,	thou hast greeted.
2 "	(f.)	<i>sellimti</i> ,	" (f.) "
1 "		<i>sellimte</i> ,	I have greeted.

PLURAL.

3 "		<i>sellimū</i> ,	they have greeted.
2 "		<i>sellimtū</i> ,	you "
1 "		<i>sellimna</i> ,	we "

IMPERFECT.

3 "		<i>yisellim</i> (<i>yesellim</i>),	he will greet, or is greeting.
3 "	(f.)	<i>tisellim</i> ,	she "
2 "		<i>tisellim</i> ,	thou wilt greet.
2 "	(f.)	<i>tisellimī</i> ,	" (f.) "
1 "		<i>asellim</i> ,	I will greet.

PLURAL.

3 Pers.	<i>yisellimá,</i>	they will greet, <i>or</i> are greeting.
2 „	<i>tisellimá,</i>	you „
1 „	<i>nisellim,</i>	we shall greet.

(With *bi* : *bisellim* = *bî-yisellim*, *bit(e)sellim*, *basellim*, etc.)

Note. The vowel of the second radical of the Imperfect depends upon whether the Perfect is of the *fezzil* or *fazzal* form.

Ex.	<i>sellim</i>	<i>yesellim.</i>
	<i>kassar</i>	<i>yikassar.</i>

The IMPERATIVE has forms corresponding to the Imperfect.

	(<i>fezzil</i>)	(<i>fazzal</i>).
2 Pers.	<i>sellim</i>	<i>kassar.</i>
	(<i>f.</i>) <i>sellimî</i>	<i>kassârî.</i>
	(<i>pl.</i>) <i>sellimá</i>	<i>kassârú.</i>

3- The PARTICIPLE of the II. and following verbal stems is formed by adding the Prefix *me* or *mi* (orig. *mu*). The vowel of the second syllable is either *i* or *a* according to the Perfect.

The signification, without reference to the vowels, is sometimes active, sometimes passive.

Ex.	<i>menezzil</i> , causing to sink, <i>or</i> to come down.
	<i>metallaḡ</i> , drawing forth.

√ نشف *menashshif*, dried.

This form often developes into a substantive or adjective.

Ex.	√ نجد <i>meneggid</i> , upholsterer.
	√ حصل <i>mehaḡḡal</i> , tax-collector.
	<i>mezallim</i> , master, master-workman.
	√ ذهب <i>mezehhib</i> , gilder.
	<i>mefellis</i> , bankrupt.
	<i>mesattah</i> , spread out, a flat surface.

The INFINITIVE almost always takes the form *tefʒīl*.

Ex. *tenzīl*, *tehdīr*, etc. It is most frequently used as a substantive.

Ex. √ *تَب*, *tertīb*, ordinance, statute.

√ *تَلَد* *teʿlīd*, imitation.

teklīf, moral obligation.

The collateral forms of the Infinitive are always substantival.

Ex. *tefʒīla*, *tafʒala*, *tafʒula*, etc.

Ex. √ *جَرَد* *tegrīda*, a campaign.

√ *ذَكَرَ* *tezkārā* (*tazkara*), a card, a ticket.

√ *جَرَب* *tagruba*, experience.

Note (1) Examples of the old Passive Participles of the form *mufaʒʒal* are found in *Muḥammad*, praised (a proper name), *Muḥarram*, hallowed (the name of a month).

(2) In the popular speech the Infinitive forms belonging to Stem I. (§ 16. 6) are sometimes derived from Stem II.

Ex. "addaf, to row, Inf. "adf; *shaḥḥar*, to pant, Inf. *shaḥīr*.

VOCABULARY.

zenbīl *, a market-basket; *telmīz*, a pupil, student; *ḥarāmī*, a thief; *khōga* *, a school-master; *daʒwa*, a law-suit; *hudām*, clothes; *khaddām*, a servant; *ʒalla*", to hang up; *farrag* (with accus. pers. and *ʒala* thing), to show, to draw attention to; *sultānīya*, a deep dish; *min*, from, out of; *ders*, lesson, lecture; *fataḥ*, a, to open; *ʒallah*, to mend, repair; *ḥaṣṣal*, to reach; *ʒazzil*, to go out, to leave (a house); *neggār**, a carpenter; *hel-bett*, perhaps (§ 9. 4, note); *Maṣr*, Cairo; *lissā*, still¹; *imtā*? when? *ʒala*, on, upon, over.

EXERCISE.

nezzīl ez-zenbīl min kitfak. kharragna 'l-ḥarāmī min el genēnā. tekharriḡūnī? aiwa, iṭlaʒ! et-telmīz sellim ʒala'l khōga

¹ *lissā* is mostly used in negative sentences, so that it comes to mean (not) yet.

betāzu (§ 72. 6). *sellimte zala 's-sitt? lā, mā-sellimtiḥ. fakkarte ṣaḥbi* (§ 52. 1). *zalla"u 'l-hudūm. asammaz ed-dāzwa betāzeti. kasaret ez-zenbīl, teṣallahu. khabbatū zala'l-bāb, yiftaḥu el khad-dām. nezazzil min el bēt, en-neggār yeṣallahu. dakhkhalūni bētkum* (§ 68, 4)! *ṭallaḥī 'l hudūm min ed-dūlāb! ṭallaḥtiḥā* (§ 69). *aṭallaḥā. māṭallaḥhumsh. zalla" ez-zenbīl! aḥalla"u. el mir'āyā maksūra, yeṣallaḥlā min? mā-tekattarsh māyā!* (Do not drink too much water!)

The servant has broken the dish; who will mend it? We reached Alexandria to-day. When shall you reach Cairo? We have not yet reached it (Cairo, *hā*, § 44. 2 b). When will you leave your house? I do not yet know. Deliver your (pl.) lecture! Very well (*ṭaiyib*, § 59), we will deliver it. Did you greet your friend? We have left Cairo. They are going to shew us Alexandria, perhaps we shall live there. We will shew our house to the contractor. Do not leave, your house is very good. Have you spoken to the carpenter? he is to repair the door. No, I have not yet (*liṣṣā*) spoken to him.

§ 21. THE III. STEM.

fāʒal, in the common speech *fāʒil*.

Formed by lengthening the first vowel.

1. The third verbal stem originally signified an attempt or desire to bring the action of the verb to bear on some person or thing. Thus verbs which are intransitive in Stem I. become transitive in Stem III.

- Ex. { *sharak*, to share;
 { *shārik*, to share with.
 { *zakas*, to invert, do the contrary;
 { *zākis*, to thwart.
 { *lizib*, to play;
 { *lāzib*, to tease.

In many cases the connection between Stem I. and Stem III. has become obscured.

- Ex. *ʾābil*, to meet (but *ʾībil*, to accept);
šāmiḥ, to forgive;
sāfir, to set out, start, to travel;
rāhin, to stand bail for;
bārik (with *fī*), to bless;
sāʒid, to help;
khālif, to oppose;
ṭālaʒ, to read to oneself, to read in an undertone;
fāriʾ, to separate oneself from;
šāmil, to manage, or treat with.

2. Stem III. is conjugated as follows.

PERFECT.

Sing.	
3 Pers.	<i>sāmiḥ.</i>
3 „ (f.)	<i>sāmiḥet (samḥet).</i>
2 „	<i>sāmiḥte.</i>
2 „ (f.)	<i>sāmiḥti.</i>
1 „	<i>sāmiḥte.</i>
Plural.	
3 Pers.	<i>sāmiḥū (samḥū).</i>
2 „	<i>sāmiḥtū.</i>
1 „	<i>sāmiḥna.</i>

IMPERFECT.

Sing.	
3 Pers.	<i>yisāmiḥ.</i>
3 „ (f.)	<i>tisāmiḥ.</i>
2 „	<i>tisāmiḥ.</i>
2 „ (f.)	<i>tisāmiḥi (tisamḥi).</i>
1 „	<i>asāmiḥ.</i>

Plural.

3 Pers. *yisāmihū* (*yisamhū*).2 „ *tisāmihū* (*tisamhū*).1 „ *nisāmih*.Compounded also with *bi*: *bīsāmih*, *bit(e)sāmih*, etc.

IMPERATIVE.

sāmih.*samhū*.*samhūl*.Ex. √ **حسب** III. *ḥāsib*! Look out! Take care!

PARTICIPLE.

mefāzil.

The participle is generally used as a noun or adjective.

Ex. *mendāsib*, fitting. *mebāshir*, overseer.*mehāfiz*, an inhabitant of a *Mehāfza*¹.*mubārik* (*umbārik*, *embārik*), blessed.

INFINITIVE.

fiḥāl, or *mufāzala* (*mefāzla*).

The Infinitive is also generally used as a substantive.

Ex. *ḥisāb*, reckoning, calculation, bill.*bidāl*, instead of (lit. 'exchange,' § 60. 23).*mukhātara* (pol.), adventure.*mesamha*, holidays.*mekhalfa*, contradiction.*mehāfza* (for *-fza*), governorship.

VOCABULARY.

bukra, to-morrow; *en-bāreḥ* (§ 9. 4, note), yesterday; *min-zāmān*, from long ago; *hirīb*, a, to flee; *mehkāmā*, the law,¹ Eight towns in Egypt—Cairo, Alexandria, Port Saḏīd, Suēs, Quṣēr, Rosetta, Damietta, el-ḏArīsh—are called *Mehāfza*, Guard. This is a survival of the Arabic **قور** and the Old Egyptian 'Gates' of the Empire.

tribunal; *warsha**, workshop; *sara*'', *a*, to steal; *mablagh*, amount, sum; *mazrûf*, kindness, courtesy; *bedrî*, early.

EXERCISE.

We shall start to-morrow for (§ 68. 4) Suês. I have not yet started. We met your friend yesterday. You will meet me to-day in Bûlâq. When shall I meet you? I have not met you for a long time. The thief has run away; the law has not yet brought him to trial. Will you take part in the races to-morrow? No, we have done so yesterday. Forgive me! The overseer has shewn us the workshop. The law has not yet seized the thief, who (§ 70. 5) yesterday stole the large sum (*el mablagh el kebîr*, § 66). When shall you start? We do not yet know. The students' holidays will end to-morrow. The holidays are not yet ended. Please (do the kindness) make out my bill to-day, I start early to-morrow for (§ 60. 4) Alexandria.

§ 22. THE IV. STEM.

afzal.

Formed by prefixing an *a*.

1. This stem had originally a causative or factitive sense. It shewed that the action or state of the verbal idea was brought into operation.

- Ex. { *tizîb*, *a*, to be tired.
 { *atîab*, to tire.
 { *zâhar*, *a*, to be distinct.
 { *azâhar*, to make distinct, to shew.
 { *khabar*, news.
 { *akhbar*, to inform.
 { *fa''îr*, poor.
 { *af''ar*, to impoverish.

{ *lizim*, *a*, to be necessary.
 { *alzam*, to necessitate, to compel.

✓ *ashhar*, to make known, to publish.

This form is rare; the Perfect is almost unknown in the modern spoken language, its place being supplied by Stems I. and II.

2. The conjugation is as follows :

PERFECT.

afzal (regular).

IMPERFECT.

yifzil.

Ex.	3 Pers.	<i>yilzim</i> .
	2 „	<i>tilzim</i> .
	1 „	<i>alzim</i> .
	3 „ (pl.)	<i>yilzimū</i> , etc.

Compounded with *be* : *be-yilzim*, etc.

IMPERATIVE.

ifzil.

Ex. *ilzim*.

PARTICIPLE.

mufzil, *nifzil*.

It is generally used in an adjectival sense.

Ex.	<i>mutzib</i> , tiring.
	<i>muslim</i> , Mohammedan.
	<i>muznib</i> , at fault.
	<i>mumkin</i> , possible.
	<i>muhsin</i> , beneficent.
	<i>mudhik</i> , amusing.

With fem. termination, § 44.

murdaza, a foster mother.
murgäha (*murgiha*), cradle.

PASSIVE (*muf3al*).*mutlaq* (pol.), general, universal.

INFINITIVE.

if3al.

The Infinitive is generally used as a noun.

islām, 'submission,' the Mohammedan religion.

ihsān, alms, lit. 'beneficence.'

izlān, advertisement, proclamation.

imkān, possibility.

VOCABULARY.

ketīr, much, often; *dukhān*, tobacco; *kibr*, pride; *budāza*, wares; *mazād*, auction; *hashīsh*, grass, a kind of opium; *nās*, people.

EXERCISE.

They have informed me. We have tired you. Do not tire me! He shews much pride (§ 53). They will compel you. We will expose these wares for sale at (*bi*) the auction. The cradle rises and falls. We will inform him. The smoking (*shurb*) of tobacco and hashish makes many (§ 69. 2 c) people poor.

§ 23. THE V. STEM.

itfaz3al.

Formed by prefixing *it* (pol. *ta*) to Stem II.

1. Form V. gives a reflexive or passive sense to Stem II.

Ex. *itnaddaf*, to be cleaned; $\sqrt{\text{نظف}}$ *naddaf*, to clean.

it3alla', to be suspended, or suspend oneself to.

itrekkib, to be fitted together; *rekkib*, to set together.

it'akhhkar, to be delayed; *'akhhkar*, to retard.

itkellim, to speak, or converse; *kellim*, to address.

- itfarrag* (with *zala*), to look at, to look about one.
itfaddal, to be so good as to...
itfassah, to take a walk.
itzashsham (pol.), to hope.
itqaddam, to advance.

Note. The *t* of the prefix always assimilates with a following *d*, *ḍ*, *t*, and frequently with a following *z*, *s*, *ṣ*, *sh* or *g*. See § 26. 1 b.

2. The conjugation is analogous to Stem II.

PERFECT.

Sing.

- 3 Per. *itnadḍaf*, (f.) *itnadḍafet*.
 2 „ *itnadḍafte*, (f.) *itnadḍafti*.
 1 „ *itnadḍaft(e)*.

Plural.

- 3 Pers. *itnadḍafū*.
 2 „ *itnadḍaftū*.
 1 „ *itnadḍafna*.

IMPERFECT (*yitfaḍḍal*).

Sing.

- 3 Pers. *yitnadḍaf*, (f.) *titnadḍaf*.
 2 „ *titnadḍaf*, (f.) *titnadḍafi*.
 1 „ *atnadḍaf*.

Plural.

- 3 Pers. *yitnadḍafū*.
 2 „ *titnadḍafū*.
 1 „ *nitnadḍaf*.

IMPERATIVE (*itfaḍḍal*).

itnadḍaf, (f.) *itnadḍafi*, *itnadḍafū*.

Ex. *itfaddal*, *itfaddali*, *itfaddalū*, have the kindness (to come in, or to sit down), welcome !

PARTICIPLE.

mitnaḍḍaf.

The polite form is *mutafaẓẓil*.

Ex. *mutameddin*, civilised; *mutashekkir*, thankful, with thanks.

INFINITIVE (*tafaẓẓul*, only pol.).

Ex. *taqaddum*, progress; *tamaddun*, civilization.

VOCABULARY.

ummāl, certainly; *tigāra*, trade; *siyāsa*, politics; "ahwā, coffee; *kidā*, thus; *haram**, pl. *ihrām*, pyramid; *manaʒ*, a, to hinder, prevent; *temelli*, always; *ẓāhir*, clear, certain; *kelīm**, carpet; "aʒad, u, to sit, to stay; *taḥt*, under; *fī*, in, about, concerning; *we (wa)*, and.

EXERCISE.

el hudūm (§ 50. 1. 6) *mātnaḍḍafitsh*? (from *mā-itn.*, § 73. 2). *ummāl*, *naḍḍafnāhā*. *itkellimna fī-tigāra wa's-siyāsa*. *itfaḍḍal*, *ishrab "ahwā!* *taqaddum Maṣr* (§ 51. 2 a) *ẓāhir*. *el kelīm-da yitʒalla'*; *dikhā yu'ʒud taḥt el farsh*. *et-telmīz-da itqaddam*. *matʒashshamsh*. *itfarragna zala Maṣr*. *titfarragū zala-ēh*?

Egypt has always progressed since the time of (*mudda*, § 51. 2 a) Mohammed Ali, the great Pasha. You have entertained hopes (*itʒashsham*). I have come late. My friend hindered me from (*min*) going out of (*min*) the house. Have the goodness to come in, we are going to speak about (*fī*) the journey. Why do you come so late? I have looked at the Mosque of Hosên. I hope we shall go tomorrow to (§ 68. 4) Cairo, and look at the Pyramids.

§ 24. THE VI. STEM.

itfāzal.'Formed by prefixing *it* (pol. *ta*) to Stem III.

1. Stem VI. gives a reciprocal sense to Stem III., from which it is ultimately derived.

(The *t* of the Prefix is assimilated with the same consonants as in Stem V.)

III.

"ābil, to meet.*ghālib*, to strive.√ *خنىق* *khinā*", quarrel, dispute.

VI.

it"ābil, to meet one another.*itghālib*, to struggle with one another.*itkhāni*", to quarrel with one another.*itnāṭah*, to gore one another.

Stem VI. is very rare.

2. The conjugation is analogous to Stem III.

PERFECT.

it"ābil.

IMPERFECT.

yit"ābil.

PARTICIPLE.

mitfāzil (pol. *mutafāzil* or *mutafāzal*).

Ex. *mitkhan"īn* (*īn* see § 48), men quarrelling with one another.

INFINITIVE.

tafāzul.

Ex. *hisāb et-tafāḍul wa 't-takāmul* (§ 51. 2 a), Differential and Integral Calculus.

The Participle and Infinitive are almost entirely confined to pol. Arabic.

§ 25. THE VII. STEM.

infazal.

Formed by prefixing *in* to the root-form.

It has generally a passive, sometimes a reflexive sense.

Note. Stem VII. usually serves as Passive to Stem I., but occasionally also to Stem II. Ex. *şallah*, to set right, improve; *inşalah*, to be set right.

In the dialect of Cairo the Perfect is *infazal*, and the Imperfect almost always *yinfizil*, whatever the vowels of Stem I. be¹.

- Ex. *inkasar*, *yinkisir*, to be broken, defeated.
infatah, *yinfatih*, to be opened.
inkatab, *yinkitib*, to be written.
intahan, *yintihin*, to be ground.
insharab, *yinshirib*, to be drunk (beverage).
infaham, *yinfahim*, to be understood.
inmasak, *yinmisik*, to be seized.
insaraf, *yinsirif*, to be given out, paid.
inzamal, *yinzimil*, to be done.
inbazat, *yinbizit*, to be sent.
intabaz, *yintibiz*, to be printed.
inshaghal, *yinshighil*, to be occupied.
inhara", *yinhiri*", to be on fire, ignited.
inhama", *yinhimi*", to become angry.
inbasat, *yinbisit*, to rejoice.

The conjugation is the same as Stem I.

The Participle *minfizil* is not used, the form *mafzûl* having taken its place, § 16.

- Ex. *maksûr*, broken, wounded, defeated; *mabsût*, happy.

¹ In the speech of the peasantry Perf. *infizil* and Imperf. *yinfazal* occur.

The Infinitive *infizāl* is rare.

Ex. *inkisār*, humility.

VOCABULARY.

shibbāk, a window; *fī*, in; *zala-shān*, on account of, because; *bess*, only; *ur(u)bāwi*, European; *sāzī*, messenger; *gumruk**, custom house; *derwīsh**, pl. *darāwīsh* (§ 50. II. 2), Dervishes, a religious sect; followers of the Mahdi in the Šūdān.

EXERCISE.

fataḥte esh-shibbāk? (§ 74. 1). *infatalh. mā-yinfatihsh* (§ 64). *el gawāb mankatabsh* (for *mā-inkatab-sh*) *lissä. inbasatna ketir zala-shān itfarragna zala gāmiž' l-Azhar. el gāmiž da fēn?* (§ 70. 6). *be-tizraf es-sikkü 'l-gedidä* (§ 66)? *lā, māzrafsh. anā zārifhā.*

I took hold of the mirror; (and) it broke. A mirror does not break if (*in, iza*, § 75) you only take hold of it. This water cannot be drunk (§ 64). The Dervishes were completely defeated yesterday. Where was this book printed? In Bulaq are printed Arabic (*zarabi*, § 69. 2) and European books (*kutub*, § 73. 2). A messenger must (shall) be sent from here to (*li*) the custom house. The messenger has not yet (*lissä*) been sent.

§ 26. THE VIII. STEM.

itfazal, iftažal.

Formed by prefixing (a) *it* to the root form, or (b) by prefixing the *i* only, and inserting the *t* immediately after the first radical.

(a) The form *itfazal* is the most common in the spoken dialect, and the *t* of the prefix is assimilated as in § 23. 1 note.

The vowels of the Perfect are the same as those of the root form: *itfazal* corresponding to *fazal*, *itfizil* corresponding to *fizil*.

The Imperfect is generally *yitfizil*¹.

The sense of Stem VIII. is generally Passive, more rarely Reflexive, as in Stem VII. Both Forms are found side by side at times.

Verbs which have a liquid as their first radical use VIII. in preference.

- Ex. *it"afal*, *yit"ifil*, to be closed, locked.
itrikib, to be driven or ridden.
itmisik, to be seized.
it"ala3, to be drawn out, taken off (of a dress).
ithama" = *inhama"*.
ithara" = *inhara"*.
it3amal = *in3amal*.

√ *itlafat*, to look round, or after.

(b) The form *iftazal* is taken from the written language, but is not infrequently made use of in spoken Arabic.

In this form the first radical loses its vowel, the *t* following immediately.

The initial *i* is prefixed to render the pronunciation possible, thus :

PERFECT.

iftazal.

IMPERFECT.

yiftazal or *yiftizil*.

The signification is more frequently Reflexive than Passive.

Ex. √ *ishtaghal*, *yishtaghal*, to busy oneself (rarely *yishtighil*), to work.

√ *iztamad*, *yiztimid*, to place one's confidence in.
iltizam, *yiltizim*, to pledge oneself, to undertake.

√ *iftakhar*, *yiftikhir*, to praise oneself.
iltafat, *yiltift*, to take care for.

¹ Among the peasantry *yitfa3al* and *yitfa3il* are found.

√ سلم *istalam*, *yistilim*, to accept, take charge of.

√ فكر *iftakar*, *yiftikir*, to reflect.

iṭṭalab (§ 23. 1), *yittilib* or *yittalib*, to ask a favour.

√ ماكن *imtaḥan*, *yimtiḥin*, to try, test, examine.

The conjugation is regular.

The Participle and Infinitive only exist in the *iftaʿal* form.

Ex. *mishtaghal*, working; √ رفع *mirtifʿ*, high.

With passive signification,

√ نظم *muntazim*, ordered, set in order.

muẓtamad, trusted, trustworthy.

√ شرك *mushtarak*, associated in.

INFINITIVE (*iftiʿāl*).

Ex. *irtifāʿ*, height.

intizām, order.

iztimād, trust, credit.

imtiḥān, proof, trial, examination.

istilām, a taking charge of.

iztibār, esteem, consideration.

VOCABULARY.

"*awām*, quickly; *ḥomār*, donkey; *ṭūl*, during, whilst; *yôm*, day; *fulūs**, money; *kisib*, a, to earn; *ṣubḥ*, morning; *ezēi*? how? in what way? *izā-(kân)*, if; *kifāyâ*, enough; *sāʿa*, hour, time, o'clock; *lêlâ*, night, evening; *wāḥid*, some one, any one; *bi*, with, by, at, in, to; *shwēya*, a little.

EXERCISE.

itʿafal el bâb. itrikib el-ḥomâr-da ṭûl el yôm. mâ-tizibsh. izakân (§ 75) *wāḥid yittilib ḥâga min Allâh, mâ-yimnaḥḥâsh. ishtaghalna ketîr. ishtaghaltum fî eh? inte mashtaghaltish bi-kifâyâ. ʿafaltû ʿl bâb? mâ-yitʿifilsh. be-yiftikhir ketîr, be-yish-*

taghal shwéyâ. imtihân et-talamzâ en-nahâr-dâ (copula, § 73. 1).
hâwa (§ 70. 1) *be-yithimi*" "awâm. *iftakarte fi's-safar betâzak?*
ane iftakarte ketîr, mâzrafsh lissâ asâfir imtâ (for position of
imtâ see § 70. 6).

The door of our house is opened at (acc. § 64. 4) seven o'clock (§ 71), and locked at ten o'clock. When shall you examine the students? You have not worked enough. Will they examine me? They will examine you. The nail has been drawn out of the wall. Don't boast so! Is this man trustworthy? His credit is not great. The thief has been taken up. This contractor has (already) earned much money and will yet (*kemân*) earn more (*ziyâdâ*).

§ 27. THE IX. STEM.

ifzall.

Formed by doubling the 3rd radical and prefixing a vowel.

1. Stem IX. was never common, and is now rarely used. It is now only used in verbs whose root expresses a colour.

Ex. $\sqrt{\text{صفر}}$ *asfar*, yellow (§§ 44. 1; 54. II. 1).

isfarr, to be, or become, yellow.

$\sqrt{\text{حمر}}$ *ahmar*, red.

ihmarr, to be, or become, red.

$\sqrt{\text{خضر}}$ *akhḍar*, green.

ikhḍarr, to be or become green—to shoot (of trees).

$\sqrt{\text{زرق}}$ *azrâ*", blue.

izra" ", to be, or become, blue.

$\sqrt{\text{سمر}}$ *ismarr*, to be sunburnt.

2. The 3rd radical being doubled, the Perfect is sometimes formed according to the rule for verbs whose 2nd and 3rd radicals are identical, § 35. 4.

IMPERFECT.

yisfarr, yihmarr, yikhḍarr, yizrä".

PARTICIPLE.

mişfirr, yellowish.
mihmirr, reddish.
mikhḍirr, greenish.
mizrä", bluish.

INFINITIVE (rare).

isfirär, ihmirär, ikhḍirär, izri"ä".

VOCABULARY.

hibr, ink; *wara"ä*, a leaf; *nuss*, half; *khalat, u*, to mix; *sägär* (pol. *shägär*), a tree.

EXERCISE.

The ink is bluish (§ 73. 1). The leaf of this tree (§ 51. 2 a) is half (its half) reddish and half greenish. If you (*sing.*) mix blue and yellow, you get (it becomes) green (§§ 63. 1; 75). This tree will quickly shoot.

§ 28. THE X. STEM.

istafzil or *istafzal*.

Formed by prefixing *ista*.

1. Stem X. unites the causative signification of IV., with the reflexive of V. and VIII.

Ex. *fihim, a*, to understand;
istafhim, to make oneself understand, make enquiries.
istafṭah, to do one's first stroke of business in the day.
istaghfar Allāh! God forbid! lit. I ask pardon of God.

As in Stem II., the causative sense often merges into the putative (§ 20. 2 a, note).

- Ex. √ **قرب** (near) *ista''rab*, to consider near.
 √ **بعد** (far) *istab3id*, to consider far off; to think unlikely.
 √ **عجب** *ista3gib*, to find strange, to be surprised at.

2. The conjugation is regular.

IMPERFECT.

yistaf3il (— 3al).

PARTICIPLE.

mistaf3il (— 3al), *mustaf3il* (— 3al).

- Ex. √ **خدم** *mustakhdim*, an official.
musta''rab, situated near, close at hand.

INFINITIVE.

istif3âl.

- Ex. √ **حسن** *istahsin*, to approve of ;
 • *istihsân*, approval.
 √ **عمل** *istazmil*, to use, apply ;
istizmâl, use, application.

VOCABULARY.

istahmil, to bear, endure ; *istakshif 3an* (§ 60. 5), to look for ;
istazgil, to hurry ; *hawã*, air, wind ; *harr*, heat ; *ruṭûba*, dampness ; *hediyä*, a gift ; *hattã*, even, until ; *ghalaṭ*, a mistake ;
mudda, a space of time ; *ṣabar, u*, to be patient ; *mashrû3*, a project ; *shwêyâ*, a little ; *aṣlu*, at first ; *ba3dên*, later, afterwards ; *wabûr **, the railway ; *wabûr bahrî*, a steam ship.

EXERCISE.

ista''rabna es-sikkä-di. mastafhimtūsh? be-tistaḥsinū esh-shughl-da? lā, mā-m(e)nistaḥsinōsh, istazgibnāh. esh-shughl-da yistaḥmilu mīn? ane mastahmiltōsh mudda kebīrū. istahmiltū 's-safar-da tayyib (§ 59)? lā, tizibnā ketīr. istaḥsintu 'l mashrūz-da? uşbur shwēyā, aşlu niftikir, bazdēn nistaḥsinu.

We were surprised at the (your) long journey which (§ 70. 5) you took. We travelled (made our journey) quickly, for (*ḥākim*) the railway and the steam-boat now reach even the distant (*bazīd*, § 69) towns (*medāin*) very quickly (§ 59. III. b. 1 and 2). When did you start from here? We started in February (*febrāir*). Do not (*pl.*) hurry so. Why do you hurry so? We did not hurry. I do not bear the journey on (*bi*) the steamer well. Did you bear the journey well? Shall you (*pl.*) stay here long? No, we cannot bear the air here. What do you (*pl.*) find disagreeable here? We find the heat disagreeable during the day, and the dampness during the night. Hurry! Start! (on your journey). Have you (*pl.*) received the present which (§ 70. 5) your friend has sent? No, we have received nothing. Well, I will send it; you (*pl.*) or your servant will receive it. We will accept it thankfully and will use it a great deal (much). Do you approve of your friend's business (*shughl*)? No, I do not approve of the business. Yes, I approve of it. Why do you approve of that? We were surprised at your approval.

§ 29. THE WEAK VERBS.

GENERAL REMARKS.

Those verbs which have *w* or *y* as one of their radical letters are called weak. The irregularities in the conjugation of these verbs arise from the double character of *w* and *y* which are sometimes vowels and sometimes consonants (§ 3. 27, 28).

§ 30. VERBS *w*¹ AND *y*¹.

PERFECT (regular).

Ex. *wazan*, *wazanet*, *wazante*, etc., to weigh; *wi''if*, *wi''(i)fet*, *wi''(i)fü* (§ 16. 1, note 3), to stand; *wurum*, *wur(u)met*, *wur(u)mü*, to swell.

IMPERFECT.

(a) In the ordinary spoken language the *w* becomes *ü* after the Prefix.

Ex. *yüzin*, he will weigh, *tüzin*, *auzin*, *nüzin*.
wadaz, to lay down, *yüdzaz*.
wisiz, to be wide, *yüsa3*.
wagaz, to ache, *yügaz*.
wazad, to promise, *yü3id*.

(b) More rare is the form derived from the written language.

The *w* (*ü*) is altogether rejected and the *i* of the prefix often lengthened under stress of the accent.

Ex. *wi''i3*, to fall, *yü''a3*.
wi''if (*wa''af*), to stand, *yü''af* (also *yu''af*, *yu''uf*).
tü''af.
a''af, etc.

IMPERATIVE (no vowel prefixed).

ü3id, promise!
üzin, weigh! (to a porter), 'take care!'
 or, *ü''a3*, fall down!
ü''af (*u''uf*), stand up!

PARTICIPLES (generally regular).

Ex. *wäsi3*, f. *was3a*, pl. *was3in*, wide, roomy.
wägi3, f. *wag3a*, pl. *wag3in*, painful.
wä''if, f. *wa''fa*, pl. *wa''fin*, standing.

Passive Part.

Ex. *mauzûn*, weighed.

√ **جد**, *maugûd*, found, extant, existing.
mau"ûf, made into a *Wa"f*.
 (*wa"f*, religious endowment.)

INFINITIVE.

wazn, act of weighing.

wazd, a promise.

waram, a swelling.

wugûd, existence.

The derivative stems of *w*¹ and *y*¹ are generally regular when the *w* begins an accented syllable.

Stem II. *wazza3*, to distribute.
waffar, to spare, economise.
waddâb, to repair.
walla3, to set on fire, kindle.
wassa3, to enlarge, make room.

IMPERFECT.

yewazza3.

yewaddâb, etc.

PARTICIPLE.

mewazza3.

mewaddâb, etc.

INFINITIVE.

tauzî3.

taudîb, etc.

Stem III. *wâsaf*, to give a description.

Infin. *mewasfa* (D) a description = (*wasfâ*).

Stem IV. $\sqrt{\text{وحش}}$ *awhash*.

with suff. *awhashtinî*, you have delighted me
(us) by your visit¹.

awhashtinâ.

awhashtûni.

awhashtûnâ.

Stem V. Generally Passive to II.

Ex. *itwazza3*, to be divided, shared, distributed.

itwaffar, to be spared, economised.

itwaddab, to be restored to order.

itwalla3, to be set on fire.

itwa''af, to be undecided, to tremble in the balance.

Stem VII. *inwalad*, to be born.

inwagad, to be found, to be present.

Stem VIII. (a) *itwalad* = *inwalad*; *itwagad* = *inwagad*.

$\sqrt{\text{وصل}}$ *itwaşal* (with *bi*), to join to.

(b) In the *ifta3al* form the *w* is assimilated
to the following *t* (comp. § 37. 4).

Ex. $\sqrt{\text{وفق}}$ *ittafa''*, to agree.

IMPERFECT.

yittifi''.

INFINITIVE.

ittifâ'', an agreement.

Stem X. $\sqrt{\text{وعب}}$ *istau3ib*, to taste, try.

IMPERFECT.

yistau3ib.

PARTICIPLE.

mistau3ib.

¹ Literally: 'you have aggrieved me (by your long absence).'

INFINITIVE.

*istūḏb.*Ex. of Part. √ **قد**, to be set on fire ;*mistau'ad*, fire-place (in baths).

Note. Verbs *y'* are rare : the forms in use offer no special difficulty. Ex. *yi'is* (§§ 39. 1 ; 40, VI.), to despair, to doubt ; Imperf. *yi'as*.

V. √ **يسر** *ityassar*, to be at hand, attainable.Imperf. *yityassar*.

VOCABULARY.

te'īl, heavy ; *lamba **, lamp ; *ziyādā*, more ; *kālān **, the lock (of a door) ; *kawāḏlānī* (§§ 50. II. 2 ; 54. III. 6 A, c), locksmith ; *ḡēn*, an eye ; *khammāra*, an inn, hotel ; *ḡamd* (relig.), praise, glory ; *ḡanb*, near ; *ḡagab*, *i*, to please (with accus.).

EXERCISE.

wazantū'l-gawḏb ? lā, mā-wazannāsh. ūzinu ! hel-bett hūwa te'īl wikellif ziyādā. tūzinū'l-gawḏb ? aiwa, rāḡ(in) nūzinu. es-sikkā-di mush wasḡa (mā-tūsaḡsh). yewassaḡū's-sikkā. hūwa mewaffar ketīr. wurum ḡēni ; or, ḡēnī wurmet (§ 44. 2 c ; § 73. 2). beyūram riḡlu ; or, riḡlu be-tūram. tī'afū fēn ? menī'af temelli ḡanb khammārat (§ 51. 2 a) en-Nīl. aḡlan we-sḡlan (§ 51), aḡḡashtūnī ! wallaḡ el lamba ! wallaḡtīḡā. beyūḡaḡ rāsak ? lā, wagaḡ ketīr, dī'l-wa't khulus, el-ḡamdu (§ 51. 3 a) lillāḡ !

You have not yet lighted the lamp. The lamp has not yet been lighted. The locksmith must (§ 63. 2) repair the lock of the chest. He has not yet repaired it. When will you (*pl.*) repair it? Have a little patience! Has your watch been repaired? No, not yet. Does the description of the house in which you wish to live please you? No, it does not please us.

This school is a pious foundation (*mar'ûf*). Where was Mohammed Ali, the great Pasha, born? Shall you agree? Yes, we now agree!

§ 31. VERBS WITH *w*² or *y*².

ROOT FORM.

These verbs offer greater irregularities than those with *w*¹, because the *w* and *y* generally stand either between two vowels or next to one of the allied vowels *u* and *i*.

In the PERFECT *áwa* and *áya* become *á*.

Ex. ✓ قوم to stand up; "ám, he rose up.

✓ كون to be; kán, it was, he was.

✓ طول to be long; tál, he was long¹.

so also "ámet, "ámû; kánet, kánû; tálet, tálû.

✓ بيع to sell, báz, bázet, bázû.

✓ جيب to bring, gáb, gábet, gábû.

Where the affix begins with a consonant the accent falls on the second syllable of the root, and *awá* is contracted into *u*, and *ayá* into *i*.

✓ قوم to stand up, "umte, "umtî, "umtû, "umna.

✓ كون to be, kunte, kuntî, kuntû, kunna.

✓ طول to be long, tulte, tultî, tultû, tultnâ.

✓ بيع to sell, bizte (bihte), biztî, biztû, bizna.

✓ جيب to bring, gibtî, gibtû, gibna.

Exception. *nimte* (rarely *numte*), from نوم to sleep.

¹ Strong forms like *tiwil* (imp. *yitwal*), to grow, are found among the Fellaḥin. Ex. *isyib* for *sib*, let go!

In the IMPERFECT *wu* becomes *û*, and *yi* becomes *î* ;
wa or *ya* becomes *â*.

Ex. *ye"âm*, *yekûn*, *yetûl*, *yebîz*, *yegîb*. With *â* : *yenâm*, he will sleep ; √ خوف *yekhâf*, he will fear ; √ بيت *yebât*, he will spend the night.

The IMPERATIVE has no prosthetic vowel.

"âm, stand up ! *kûn*, be ! *bîz*, sell ! *gîb*, bring ! *nâm*, sleep ! *khâf*, fear !

The ACTIVE PARTICIPLE (*fâzil*) is regular in *y²* verbs.

Ex. *bâyiẓ*, selling.

In *w²* verbs, *w* becomes in unaccented syllables *Hamzâ*, in accented syllables *y*.

Ex. *"d'im* ; √ شوف *shâ'if*, seeing ; but *anâ shâyi'fkum*, I am seeing you.

Notice (a) √ عوز *âz*, *û*, to need, desire. Part. *â'iz* (*âiz*), also regular *âwiz* (*âuz*).

(b) *râh*, *û*, to go ; Part. often *râh* (contracted from *ra'ih*, § 16. 3 c).

The PASSIVE PARTICIPLE (*mafzil*) of verbs with *y²* is regular.

Ex. √ دين *dên*, debt ; *madyûn*, owed, due.

Not used in the *w²* verbs.

The INFINITIVE is rare.

Ex. √ نوم *nôm*, sleep (*fâzl* form for *nawm*, *naum*).

√ قول *"ôl*, statement, parole.

√ كون *kôn*, 'being,' a word used as Copula in dependent sentences (§ 73. 1).

Note. Several compound tenses are formed by the help of *kán, ú*.

kán used with a following Perfect corresponds to the Pluperfect. Ex. *kán misik*, he had seized.

kán, followed by the Imperfect or Active Participle, denotes duration of time in the past. Ex. *kunt atbukh fi-l-gumza marretén*, I used to cook twice a week.

yekún followed by the Perfect expresses the Future-Perfect. See § 63.

VOCABULARY.

bás, ú, to kiss; *gháb, í*, to be away, absent; *ábädän*, never, on no account; *sáb, í*, to let go; *šämgh*, gum; *khawága**, gentleman, sir; *fidil, a*, to remain; *'id*, hand; *gezmä**, a boot; *wäläd*, a boy.

EXERCISE.

inte khá'if min éh? mánish khá'if. bi-t(e)kháfú léh? mush khá'ifín. "ám, shúf el-gámiz-da! bás 'id el-khawága, yá wäläd! mantish shá'if? aiwa, anä sháyifhum. inte kunte khá'if min el-intihán? terúhú fén? mush ráhén äbädän, nijdal hänä. anä má-nimtish ketír el-lélá-dí. inte shuftinî fén? bí'ül, di (§ 70. 2) máyizgibôsh. tebîzú el gezmá-dí? lá, má-nebízhásh. intú zauzín (zaizín) é? mush zaizín hága. inte záuiz te'am we-terúh (witrúh)? má-tekhá'fsh! anä shuftak. mín záyizhá. ane záuizáhá.

Have you (*pl.*) sold your house? No, we have not yet sold it. Shall you (*pl.*) sell it? We don't yet know. What do you want? I want to see (Imperf. § 13. 2 c) the gum which they have brought from the Šudán. They have not yet brought it. You (*sing.*) have been away a long time. I was working (§ 31, note) in the work-shop. Stand up, why are you afraid? I want it.

§ 32. DERIVATIVE STEMS OF VERBS w^2 AND y^2 .

Remark. As in Stem I. of $\sqrt{\text{نوم}}$ mentioned above, so also in its derived forms the root varies between w and y . Ex. *nāwim* and *naiyim*, to let sleep, to put to sleep.

$\sqrt{\text{زد}}$; Stems III. and VI. are formed from $\sqrt{\text{زد}}$.

II. and V. from $\sqrt{\text{زود}}$.

In the derivative stems of verbs with w^2 and y^2 , a distinction must be made between those which are formed by means of prefixes (IV., VII., VIII., X.) and those which are formed by internal changes of vowels or consonants (II., III., V., VI., IX.).

In the former, the weak letters w and y undergo similar changes to those in I., while in the latter owing to reduplication, etc., they retain their consonantal force.

- II. a. w : *rawwah*, to go away. *zauwa*", to adorn, decorate.
ḥawwad, to turn aside.
nawwar, to illuminate.
dawwar, to make round, to seek everywhere.
 Part. *medawwar* = round, circular.
zauwa", to delay.
lawwin, to colour; *melawwin*, coloured.
zawwad, to increase.
mauwit, to kill.
gawwiz, to marry.

$\sqrt{\text{شوش}}$ II. Part. *meshawwish*, disturbed, indisposed.

Note. The vowel of the second syllable of the root is seldom pure a or i , but is generally modified by the w into u .

- b. y : *zaiyat*, to cry aloud, weep aloud.
baiyit, to pass the night = I.
zaiyin, to appoint.
baiyin, to make clear, explain.

saiyib, to let loose, set free (more frequent than I.).

ghaiyar, to alter, change.

shaiya3, to send forth.

√ *زین* Part. *mezeiyin*, a barber.

III. a. " *awil*, to make an agreement or contract (comp. " *ól*). INFINITIVE. *me'awala*, an agreement or contract.

tawiz, to obey.

√ *عون* Part. *muzáwin*, 'helper,' title of a class of officials.

Note. In consequence of the weak sound of *w*, it is difficult to distinguish II. and III. in pronunciation.

b. *záyin*, to see, recognise (with the eye).

záyid, to sell by auction.

INFIN. *muzáyada*, a sale by auction.

IV. This Form is rarely used except among the higher classes.

√ *صوب* *aşáb* (from *aşwab*), to chance, befall.

√ *رود* *arád*, to wish (commonly I. *rád*, *î*): the *á* of *arád* is shortened before a suffix beginning with a consonant thus,

aradte (*aratte*), *aradna*, *aradtú* (*arattú*), etc.

IMPERFECT. *yeşib*, *yeríd*; *teşib*, *teríd*; *aşib*, *aríd*, etc.

Comp. the beggar's blessing :

Alláh yezişhak sazîd ú-yemítak shehíd zala-kilmét-et-tauhíd!

May God make you live happily and die a martyr confessing the unity (of God)!

PARTICIPLE. √ *فيد* *mufîd*, useful, instructive.

√ *خوف* *mukhîf*, terrible, dangerous.

INFINITIVE (with feminine termination, § 44).

√ *جوز* to be allowed; *agázä*, *igázä*, permission.

V. Analogous to II. Sometimes Passive, sometimes Reflexive.

Ex. a. *iggauwiz* (§ 23. 1 note), to marry.
itḥauwish, to be kept in store, preserved.

b. *itḥaiyin*, to be appointed.

√ خيل *itḥaiyil*, to imagine.

issaiyib (§ 23. 1 note), to be set free.

√ نور Part. *mutanaawir* (pol.), enlightened, cultivated.

VI. Analogous to III.

ittāwib, to yawn.

ittāwil (§§ 23. 1 note; 24. 1), to be impertinent, with *zala* of person to whom.

√ فوت Infin. *tafāwut*, difference.

izzāyid (§ 23. 1 note), to be sold by auction.

VII. *inbāz*, to be sold.

Imperf. *yinbāz*.

Part. *minbāz*.

Infin. *inbiyāz*.

√ شيل *inshāl*, to be taken away, transported.

√ عين *inzān* = *inshāl*.

√ خوف *yinkhāf* (impersonal), one fears, it is feared.

inhāsh = *itḥāsh*, to be kept back.

In the Perfect the *ā* is shortened into *a* before a Suffix beginning with a consonant, as also in IV., VIII. and IX.

Ex. *inbaḥte*, *inbaḥtū*, *inbaḥnā*.

Stem VII. derived from II.: *indaiyin* (*indaiyān*), to be indebted.

VIII. a. √ حوش *itḥāsh*, to be kept back.

itbāz = *inbāz*.

itzān = *inzān*.

Before Suffixes: *itḥante*, etc.

b. √ صيد *iṣṭād* (§§ 23. 1 note ; 26. 1), to hunt, fish.
iṣṭadte, etc.

√ خير *ikhtār*, to choose.

The conjugation is similar to VII.

Imperf. *yithāsh*, *yitbāz*, *yisṭād*, *yikhtār*.

Part. *mithāsh*, *mitbāz*, *miṣṭād*, *mikhtār*.

Infin. (from b) *ikhtiyār*, choice.

IX. Comp. § 27. √ سود *iswid*, black.

iswadd, to be, or become, black.

Imperf. *yiswidd*, or *yiswadd*.

Part. *miswidd*, but with fem. termination (§ 44) *miswadda*,
the first draught of a writing, rough copy.

Infin. *iswidād*.

√ بيض *abyaḍ*, white ; *ibyadd*, to be, or become white ;
yibyidd, *mibyidd*, but *mibyadda*, a clean copy.

Infin. *ibyidād*.

X. Rare. Ex. √ دوم *istadām*, to last, continue.
ista'am, to be upright.

√ حول Part. *mustahīl*, inconceivable, impossible.

Imperf. The *ā* not uncommonly becomes *ī*, *yistadīm* or
yistadām.

From √ ریح rest, recovery, two forms of X. exist.

a. *istarāh*, regular.

Part. Pass. *mustarāh*, waiting-room, closet.

Infin. With fem. termination, as in IV., *istirāha*, ease.

b. Formed from II. *istaraiyah*, to recover.

Imperf. *yistaraiyah*.

Part. *mistaraiyah*.

VOCABULARY.

tāh, ū, to lose one's way; *ḥāra*, fem., quarter (of town); *khēl*, horses; *ōda**, fem., a room; *ṭarabēza**, fem., a table; *beḥēra*, fem., lake; *ʒand*, by, at, with; *khāṭir*, a wish; *kursi**, a chair.

EXERCISE.

dauwartum ʒala'l wālād, elli tāh (kān yetūh) fi'l-ḥāra? lā, mā-dauwarnāsh. sībni (or saiyibnī)! nebāt fēn? baiyitna bi-r-Rashīd (Rosetta). baiyittū fēn? abāt bi-l-Asyūt. el khēl da yinbāʒ (yitbāʒ)? lā, mā-yitbahsh. nauwartū'l-ōda? nauwarnāhā. el-ḥarāmī issaiyib? saiyibūh. eṭ-ṭarabēza fēn? itʒānet. ʒānūhā. inshālet. kunte miṣṭād ʒand beḥēret (§ 51. 2 a) Men-ʒalā? lā, ābādān! lē? en-nahyā-di mukhāfa.

Shall you sell your horses? Yes, we have sold them. Why do you cry so, boy? (*yā wālād*, §§ 51. 1; 62. 1). They have struck me. Have you (*pl.*) rested a little? How (*ezēi*) should we rest? we work every day. Will you fetch (*ʒān, i*) the chair from (*min ʒand*, § 72) the carpenter? I have fetched it. Where have you been hunting? We hunted yesterday at the Pyramids, to-day we have hunted in Faiyūm. Are you trying to cheat (*ḥāwil*) me? No, I should like you to choose according to (*ʒala*, § 72. b) your wish (§ 52). We have lost our way.

§ 33. VERBS WITH *y*³.

ROOT FORM.

Verbs having as third radical *y* or *w*, and most of those ending with *Hamzā* (§ 39), have coalesced into one class, though originally they were distinct from one another.

Paradigms of the four principal forms :

- a. *fāʒal, a.*
- b. *fāʒal, i.*
- c. *fīʒil, i.*
- d. *fīʒil, a.*

PERFECT.

- a. *malǎ*, (f.) *malet*, he or she has filled.
malête, (f.) *malêti*, thou hast filled.
malête, I have filled.
malû, they have filled.
malêti, you have filled.
malêna, we have filled.

IMPERFECT.

- yimlǎ*, (f.) *timla*, he or she will fill.
timla, (f.) *timli*, thou wilt fill.
amla, I will fill.
yimlû, they will fill.
timlû, you will fill.
nimlǎ, we will fill.

IMPERATIVE.

- imla*, (f.) *imli*, (pl.) *imlû*.

ACTIVE PARTICIPLE.

- mǎli*, (f.) *malya*, (pl.) *malyîn*.

Thus also *la'a*, *a*, to find, to meet.

gara, *a*, to happen.

ba'a, *a*, to be, become (adverbially, see § 59. III.
 b. 30).

- b. Perf. *rama*, *ramet*, he or she has thrown.
ramête, *ramêti*, thou hast thrown.
ramêt, I have thrown.
ramû, they have thrown.
ramêtu, you have thrown.
ramêna, we have thrown.

- Imperf. *yirmǎ*, *tirmi*, he or she will throw.
tirmi, *tirmi*, thou wilt throw.
armi, I will throw.
yirmû, they will throw.
tirmû, you will throw.
nirmi, we will throw.

Act. Part. *rāmi*, (f.) *ramya*, (pl.) *ramyān*.

Pass. Part. *marmi* (*mermi*).

Thus also, *bana*, *i*, to build.

haka, *i*, to relate.

tafa, *i*, to extinguish.

sa'a, *i*, to water, to give to drink.

Act. Part. fem. sub. *sa'ya*, a wheel for raising water.

c. Perf. *giri*, *gir(i)yet*, he or she has run.

girīte, *girītī*, thou hast run.

girīte, I have run.

gir(i)yā, they have run.

girītā, you have run.

girīna, we have run.

Imperf. *yigri*, *tigri*, he or she will run, etc.

tigrī, *tigrī*.

agri.

yigrā.

tigrā.

nigri.

Imperat. *igri*, (pl.) *igrā*.

Part. *gāri*, etc.

Thus also: *mishi*, *i*, to walk, to go.

biki, *i*, to weep.

diri, *i*, to learn, to know, to hear.

d. Perf. *riḍi*, *riḍ(i)yet*, he or she agreed, was satisfied.

riḍīte, *riḍītī*, etc.

riḍīte.

riḍ(i)yā.

riḍītā.

riḍīna.

Imperf. *yirdā, tirḍa*, he or she will agree, be satisfied.
tirḍa, tirḍî, etc.
arḍa.
yirdû.
tirḍû.
nirḍa.

IMPERATIVE.

irḍa, (f.) *irḍî*, (pl.) *irḍû*.

PARTICIPLE.

rādî, (f.) *radya*, (pl.) *radyîn*.

Thus also : *sihi*, *a*, to be careless.

fidî, *a*, to have time, be at liberty.

bi''i, *a = ba''a*, *a*.

sihi, *a*, to awake.

2. It will be noticed from the above that the following rules are observed in the conjugation of verbs with *y*³.

a. When there is no affix the *y* disappears.

b. In the *fazal* forms, when there is an affix beginning with a vowel the *y* disappears with the vowel preceding it. (The fem. and pl. of the Participles however retain the *y*.) When there is an affix beginning with a consonant the *y* combines with the preceding vowel, so that instead of *ay* we get *ai* (é), and instead of *iy* we get *î* (î).

c. In the *fzil* forms, when there is an affix beginning with a vowel the *y* remains as in the regular verb. When there is an affix beginning with a consonant *iy* combines into a simple *î*.

Note 1. An old verbal form from $\sqrt{\text{عني}}$, now used as a particle (§ 59. III. b. 32), is *yäzni* (*yažni*), "namely," "it means"; for the *ä* (*a*) see § 16. 2, note 3.

2. A shortened form of the Participle of $\sqrt{\text{علي}}$, to be high, is ʔal , excellent, of best quality; and in the name ʔAbd-el-ʔĀl , "the servant of the Highest."

3. A Passive Part. from the obsolete word $\sqrt{\text{هدي}}$, to lead, is *mahdi*, led (by God).

§ 34. DERIVATIVE FORMS OF VERBS WITH y^3 .

- II. *kaffā*, *yekfeffī*, to suffice (commoner than I. *kafa*, *a*).
khalla, *yekhalli*, to let alone, (relig.) to preserve alive.
na" *a*, *yena*" *i*, to seek out, to sort, select.
ṣahha, *yṣahhi*, to awake.
ʔadda, *yeʔaddi*, to spend (time).
rabba, *yerabbi*, to bring up, educate.
salla, *yesalli*, to amuse. Infinitive (with feminine termination, § 44), *teslīya*, amusement.

Note *khallik*, stop here! *khallikā*, stop here (pl.).

- III. *nāda*, *yenādi*, to proclaim, Part. *menādi*, crier.
dāhā, *yedāhi*, to compare.
hāma, *yehāmi* ↓, Part. *mehāmi* ↓, lawyer, advocate
 (generally *afōkātō**).
dārā, *yedārī*, to hide, to conceal.

- IV. *aʔta*, *yizti* ↓, to give.
afta ↓, Part. *mufti*, a man learned in Mohammedan law; legal adviser; one who gives legal decisions.
amda ↓, Infin. *imda*, signature¹.

- V. *itrabba*, *yitrabbi*, to be brought up, educated.
itraggā, *yitraggā*, to ask, beg something (for oneself).
issalla (§ 23. 1, note), *yissalla* (and *yissalli*), to amuse oneself.

¹ The final vowel has become short in pronunciation through the shifting of the tone on to the first syllable.

Note. The negative of the Imperfect is constantly
mā-yitrabbāsh, *mā-yissallāsh*, etc. Also in II. and X.

VI. √ رخي *itrākha*, *yitrākha*, to be languid, weak.

√ عل Imperat. *taẓāla*, come here! (f.) *taẓālī*,
(pl.) *taẓālā*, § 40. VII.
iddārā, to hide oneself.

VII. *inbana*, *yinbini*, to be built.

intāfa, *yintīfi*, to be put out, extinguished.

VIII. a. *itrama*, to be thrown.

b. √ شري *ishtara*, *yishtiri*, to buy.

Part. *mishtiri*.

ilta'a, *yilti'i*, to meet, to find.

√ عي *iztana*, to be careful.

Infin. *iztinā*, carefulness.

iddaẓa, *yiddaẓi*, to claim¹.

imtala, to be filled.

√ حشي *ikhtasha*, *yikhtishi*, to be ashamed.

X. √ حلو *istahla*, *yistihli*, to consider sweet (*hīlu*).

√ غني *istaghna*, *yistighni*, to consider superfluous.

Part. *mustagna*, without need or want.

√ بدو *istabda*, *yistibdi*, to begin.

√ ثني *istasna*, *yistisni*, to make an exception.

Infin. *istisnā*, exception.

Note. √ خا *istakhabba*, to hide oneself, is a reduplicated form like *istaraiyah*, § 32.

¹ The a in the Impf. has been preserved through the influence of the 3.

VOCABULARY.

akh(á) (§ 51. 2 a, note), brother; *zagab, i*, to please; *el Iskenderiyyä*, Alexandria; *kifáyä*, enough; *kéf*, disposition, temper; *shughl*, work, occupation; *hállan* (§ 51. 3 c), immediately; *ṭarbúsh **, fez; *Frangi*, European; *"irsh **, Piastre; *hikáyä*, story, tale; *lāzb-el-wara'*, game of cards; *shemz*, wax candle; *tárikh* (§ 38. 8), date, history; *gughrdfia **, geography; *zeshrín*, twenty; *Urubbá*, Europe; *"ulla*, earthen water-bottle (for cooling); *zand*, with, at; *wáhid*, one.

EXERCISE.

lá"ét akhák bi'l-Iskenderiyyä? lá, má-l(á)"étósh. til'áh fén? mázrafsh. igri, haşşalu! aná girít ketír, dí'l-wa"t tizíbte. issallétú? má'ssalléndash ketír. intafa'l-lamba, or el-lamba intafet (§ 73. 2). taféthá. itrabbét fén? rabbání fi-Urubbá. betistaghni zanni (§ 60. 5)? lá, mush mistaghni zannak. ane arauwah fén? zala kéfak (§ 72. 6)! intú radyín bi'sh-shughl-da? lá, má-nirđash. lá"áná fi's-sikká. lá"ák fén? malét el "ulla? lá má-maléthásh. imlahá hállan! ishтарét et-ṭarbúsh-da fén? ishтарét háná zande wáhid Frengi. be-tishtirí'l-hudám butúzak fén? mush zárif lissá. simihít menádí el-Bahr (Nile)? tazála, nerúh eş-sú" (§ 68. 4) nishtiri hága. mush tikhtishi tizmíl kidá? girítú ketír, istarariyahá háná! tishrabú hága? lá, má-nishrabsh. wala (§ 61. 1. 3) ahwá, wala dukhán? lá, mush hága.

How much have you given him (§ 65. b, note)? Twenty Piastres (§ 55. 2. 3). That is not enough. How much shall I give him? Have you time? No, I have no time now. Let me (I will) go away! No, stay here a little longer. What shall I do? Tell me a nice story. No, we will pass the time (*issalla*) playing cards. Very well, I am satisfied. Are you (*sing.*) not satisfied? Where were you (*sing.*) yesterday? Shall you build a new house? Yes, I have arranged with the con-

tractor, he will build it. Have you chosen the goods, which you wish to buy? No, I have not yet chosen them. Put out the lamp! Have you put out the candle? No, I will put it out. Is he gone away, or staying here? I have not found out yet. Have you read an Arabic book? Yes, we have read a little history, geography and poetry. Did it please you? Yes, it pleased us very much.

§ 35. VERBS WHOSE 2ND AND 3RD RADICALS ARE ALIKE.

ROOT FORM.

1. This class may be termed the Verbs with Contracted Roots, or with Roots formed by Internal Reduplication.

PERFECT.

fakk, (f.) *fakket*, he or she has loosed.
fak(k)ét, (f.) *fak(k)étî*, thou hast loosed, etc.
fak(k)ét.
fakkû.
fak(k)étû.
fak(k)êna.

IMPERFECT (with *u*).

yefukk, *tefukk*, he or she will loose.
tefukk, *tefukkî*, thou wilt loose, etc.
afukk.
yefukkû.
tefukkû.
nefukk.

Compounded with *bi*, *bîfukk*, *bi-t(e)fukk*, *ba-fukk*, *mi-n(e)fukk*.

IMPERATIVE (without prefixed Vowel).

fukk, (f.) *fukkî*, (pl.) *fukkû*.

ACTIVE PARTICIPLE.

fākkik, (f.) *fakkä*, (pl.) *fakkîn*.

PASSIVE PARTICIPLE.

māfkūk, (f.) *māfkūkä*, (pl.) *māfkūkîn*.

INFINITIVE.

fekk.

The form *fuzûl* is also found: Ex. *gunûn*, madness; *hulûl*, beginning.

2. The following rules are observed in the above Paradigm.

a. The act. Part. masc. and the whole passive Participle of the Root Form are regular.

Ex. √ *حطط* *maḥṭṭ*, set down.

√ *حبب* *maḥḥab*, loved.

√ *جنن* *magnûn*, mad, possessed by 'jinn.'

b. Forms without an affix, or with an affix beginning with a vowel, reject the vowel of the second radical. The second and third vowel thus form a double letter without any intervening vowel.

The vowel of the Imperfect is then placed between the 1st and 2nd radical. The Perfect has always *a*.

c. Where the affix begins with a consonant, the vowel of the second syllable is rejected, but owing to the difficulty of pronouncing three consonants together (*fakk-te*, § 5) an intermediary vowel is inserted. This vowel was originally short (*fakkête*) but under the influence of the tone it has become lengthened into *é*, producing *fakkête* (sometimes *fakête*)¹. Comp. § 6. 2 note.

¹ This form with the short auxiliary vowel is occasionally found even in literature: *حطط* (i.e. *ḥaṭṭinâh*), Dérenbourg's *Ousâma*, p. 53¹⁰, etc.

3. Ex. of Imperf. **u.**

- *kabb, yekubb*, to pour out.
- *da'' , yedu''* , to knock, to pound.
- *hatt, yehott*, to put, place (o, § 4. 2. III).
- *khass, yekhuss*, to concern.
- *zann, yezunn*, to think, to believe.
- *kahh, yekuhh*, to cough.
- *baṣṣ, yebuṣṣ*, to look at.
- *khashsh, yekhussh*, to come in.
- *sakk, yesukk*, to shut up, lock.
- *rashsh, yerushsh*, to sprinkle.

Ex. of Imperf. **i.**

- *ḥabb, yehibb*, to love.
- *laḥḥ, yehiḥḥ*, to wrap up, to envelop.
- *lamm, yelimm*, to gather, collect.
- *khaff, yekhiḥḥ*, to heal (intrans.).
- *khass, yekhiss*, to decrease, sink.
- *madd, yemidd*, to spread out, to make speed, to hasten.
- *ṣadd, yeṣidd*, to count.
- *ḥall, yehill*, to loose.
- *haff, yehiḥḥ*, to dust.
- *shadd, yeshidd*, to tighten, to pull.

Ex. of Imperf. **a.**

- *ṣahh, yeṣahh*, to be right, correct.
- *ʿabb, yeʿabb*, to float, swim.

4. The Perf. of the IX., when the affix begins with a consonant (§§ 27. 2 ; 32. 9), is conjugated like this class of Verbs.

Ex. *iḥmarrēt, isfarrētū, ikhdarrēt, ibyaddēna, iswaddēna.*

Note. Participles such as *ḥagg*, a pilgrim, *shebb*, a youth, are shortened from original contracted forms *ḥāgg* and *shābb*¹.

¹ Of a similar form is the Proper Name *جار*, pronounced *Gadd*.

§ 36. DERIVED FORMS OF THE CONTRACTED VERBS.

Forms II. and V. are regular.

III. and VI. are not in use.

IV., VII., VIII. and X. follow the Root Form.

II. *geddid*, to renew.

maddid, to stretch out.

khassis, to make to sink, to lower.

hannin (with *zala*), to have pity upon.

sebbib, to hawk about.

Part. *mesebbib*, pedlar.

IV. rarely occurs except in a few Participles.

√ *خلل* *mekhill*, tattered, in holes, rotten.

√ *شرر* *meshirr*, bad-tempered.

√ *حبيب* *mehibb*, loving.

√ *همم* *muhimm*, important.

V. *itgeddid* (*iggeddid*, § 23. 1, note), to be renewed.

ikhassis, to be lowered, depreciated.

√ *علل* *itʒallil*, to invent excuses.

itmaddid, to stretch oneself, extend.

VII. *insakk*, to be shut, locked.

inhatt, to be set down.

inkabb, to run together, to stream.

insadd, to be blocked, barricaded.

VIII. a. *itlaff*, to be wrapped up.

itlamm, to be gathered together.

itʒatt = *inhatt*. *itrashsh*, to be sprinkled.

Imperf. *yinsakk*, *ynhatt*, etc.

b. *ikhtass*, to concern; Impf. *yikhtass*.

X. $\sqrt{\text{ح ق ق}}$ *istaha''* ", to deserve, to earn.

Imperf. *yistaha''* ". Inf. *istiḥ''ā*".

$\sqrt{\text{م ر ر}}$ *istamarr* (pol.), to persevere, continue.

yistamirr, *mustamirr*, *istimrār*.

istagadd (pol.), to renew itself. Part. *mustagadd*, new.

istaḥamma, to bathe, *yistaḥamma*, *mistaḥammi*.

VOCABULARY.

zīr, large filtering-pitcher ; *fāt*, *ū* (with *zāla*), to pass, to go past ; *berēh**, bureau, chest of drawers ; *mektābā*, writing table ; *kelb*, dog ; *sābāb*, reason, cause ; *ḥa''ī''ī*, truly ; *ḥēl* ↓, strength ; *mes'ālā*, question ; *ḥukūma*, rule, government ; *māḥīya**, (monthly) wage, pay ; *ṣanādī*", boxes.

EXERCISE.

ḥott eṣ-ṣaḥn zat-tarabēza (§ 60. 6) ! *kubb el māyā fi'z-zīr !*
inte ḥattēt el''ulla fēn ? ḥattēthā henāk ! gāmiḥ l-Azhar (§ 9. 4)
fēn ? liḥ min hānā, fāt zāla-gāmiḥ el-Ashraf, baḥdēn darwar
shwēyā, tīlti''ih henāk. lā''ētu ? la, mā-l(ā)''ētōsh lissā. da
mush kwaiyis, mā-yiṣaḥḥish kidā. el Baḥr (Nīle) yezid wala
yu''af ? lā, bikhiss min-zemān. inte teḥiff ed-dūlāb wa't-tara-
bēza wa'l-berēh wa'l-mektābā ? ane zaḥz aḥiff (§ 63. 2 a) *kullu.*
khushsh, mā-tekhāfsh ! inte khā'if lēh ? ane kunte khā'if min
el kelb. el kelb mā-yiḥmilsh ḥāga. maddid riglak ! mā-titḥal-
lilshi kidā ! matḥallitishi, es-sābāb da ḥa''ī''ī. sukk el bāb !
insakk el bāb. sakkētu. mā-t(e)sukkish el bāb lissā ! shidd
ḥēlak ! (Take heart !) Allāh yehannin ḥalāk !

The government has reduced the salary of this official. The wall of this mosque is rotten, they must repair it. Has the garden been watered ? (§ 73. 2). No, I have not yet watered it. Water the garden and the court-yard at once. Have you (*sing.*) counted the boxes on¹ the carriage ? No, I will count them

¹ For 'on' use the Genetive relation, § 67.

immediately. Look there! Put the boxes in the court-yard! You have coughed much last (this) night. Have you bathed? No, I have not yet bathed, I am going to bathe.

§ 37. VERBS WHICH HAVE AN ÄLIF (HAMZÄ) AS ONE OF THE THREE RADICALS.

The conjugation of these Verbs differs but little from the Strong form. Here and there however the weak letter *Hamzä* merges into the neighbouring vowel or disappears altogether. The chief cases are :

(1) The *Älif* may combine with the neighbouring vowels, whereby a short vowel becomes lengthened.

(2) The *Älif* may become a *w*, especially at the beginning of a word.

(3) The *Älif* may become a *y*, especially at the end of a word.

(4) The *Älif* may be simply assimilated to one of its adjacent consonants which thus appears reduplicated.

(5) The *Älif* with its vowel may disappear at the beginning of a word.

The following is a list of verbs with *Älif* (1, 2, 3) common in Modern Arabic, with their verbal forms and derivatives worthy of remark.

§ 38. VERBS WITH ÄLIF¹.

IN ALPHABETICAL ORDER.

1. √ اجر *'ugra*, pay, hire.

II. *'aggar*, to pay, hire ; *ye'aggar*, etc.

2. √ احد side by side with √ وحد to be at one, § 55.

II. *wahhîd*: Imper. *wahhîd*, confess God's Unity! (the night-watchman's cry).

Infin. *tauhhîd*, the doctrine of (God's) Unity.

VIII. *ittahad* (followed by *bi*) to unite oneself with.

Infin. *ittihhâd*, unity.

3. أخذ to take.

I Perf. *akhad* (*khad*), *khadet*, *khadte*, etc.; pol. *akhaz*, *akhazet*, etc.

Imperf. *yâkhod* (§ 16. 2, note 3; § 4. 2. III.), *tâkhod*, *âkhod*, *yâkh(o)dû*, *tâkh(o)dû*, etc.

Imperat. *khod*, *khodî*, *khodû*.

Part. *wâkhîd*, *wakhdä*, *wakhdîn*.

Infin. *akhz* (pol.).

III. *âkhaz*, *yî'âkhîz*, to blame; only in the expressions *mâ-t(e)âkhîznîsh*, Excuse me! (Lit.: do not blame me!)

Infin. *mu'âkhaza*: *min ghêr mu'âkhaza* (§ 60. 28), Pardon!

VIII. *ittâkhîd* (*ittâkhad*), to be taken.

Imperf. *yittâkhîd*.

4. آخر to be late; *wakhrî*, late (§ 59. II. 11).

II. *'akhhkar*, to delay, retard.

V. *it'akhhkar*, to be delayed.

5. ادب *'adab*, good manners, politeness.

II. *'eddib*, to educate.

6. ادن a. (in the common speech) *'adân*, call to prayer, *madnâ*, minaret (§ 54. II. 2 a) and *widn*, ear.

Perf. *iddan*, he has called to prayer.

Imperf. *yiddan*. Imper. *iddan!* call to prayer!

Part. *me'eddîn* (pol. *mu'ezzîn*), he who calls to prayer.

b. (from classical Arabic) *'izn*, permission.

- I. Pass. Part. *ma'zān*, authorized.
- X. *ista'zin*, to desire permission to depart (after a visit).
7. **أذَى**.
- I. *aza*, *yi'zi*, to damage, injure.
- II. *azza* = I.
- IV. Part. *mūzī*, worthless fellow.
8. **أَرَخَ**.
- II. *arrakh*, to date, give the date of.
- Infin. *tārīkh*, date, history.
9. **أَكَّدَ** *akīd*, safe.
- II. *'akkid*, to assure, confirm.
- V. *itakkid*, to be verified, confirmed.
10. **أَكَلَ** and **وَكَلَ**, to eat.
- I. *akal* (*kal*), *kalet*, *kalte*, etc.
- Imperf. *yākul* (§ 16. 2, note 3), *tākul*, *yākulū*, *tāk(u)lū*, *nākul*.
- Imperat. *kul*, *kulī*, *kulū*.
- Part. *wākil*, *wakla*, *waklīn*.
- Part. Pass. *mākūl*, eaten, edible.
- Infin. *'akl* and *wakl*, food.
- II. *'akkil* and *wakkil*, to feed.
- V. *it'akkil* and *itwakkil*, Pass. to II.
- VIII. *ittākil*, to be eaten, to be edible, § 64.
11. **أَلَفَ** and **وَلَفَ**, 'to attach oneself to.'
- II. *wallif* (with *zala*), to accustom oneself to. (pol.) *'ellif*, to put together, to compose.
- Part. *mu'ellif*, author, composer.
- Infin. *tālīf*, (literary) work, composition.

12. امر √.

Perf. 'amar, he has ordered.

Imperf. *yu'mur*.

Imperat. *u'mur*.

Infin. 'amr, command, order.

13. آمن √, 'to be sure, certain, safe'.

II. 'ammin, to consider true, or sure.

III. 'amin, to believe.

Part. *mu'amin*, believing.

IV. Part. *mu'min* = *mu'amin*.

Infin. 'imān, Belief.

14. انس √.

III. 'ānis (in phrases), 'ānistini, 'ānistinā, 'ānistānā, 'ānistānā, etc., you have delighted me (or us) by your visit (used in bidding farewell to guests).

15. اني √.

V. *ta'anna*.

Infin. *ta'anni*; *bi-t-ta'anni*, gently.

X. *istanna* (with accus.), to wait for.

Imperf. *yistannā*.

Imperat. *istannā*, stop!

Part. *mistanni*.

16. اهل √.

'ahl ↓, worthy.

X. *istāhil*, to be worthy, to deserve.

17. ادي adda, yiddi, Imper. iddi, to give.

§ 39. VERBS WITH ÄLIF² AND ÄLIF³.

1. Verbs with Älif² are few in number and have no peculiarities.

a. *sa'al*, *a*, to ask; *yis'al*, *is'al* (regular).

b. *ra'a*, *a* ↓, to see, to think right, *tara* (for *tar'a*), thou seest; used in the locutions *hantara* and *yátara* (§ 59. III. b. 35), 'perhaps?'

Infin. *ra'i* (*rái*), view, opinion.

Note. Through the change of *Hamzä* into *w* we get from the original root √ ر ا ي, the later forms √ ر و ي, II. *rauwa* (§ 40. II. 1), and ر و ر, II. *warra* (§ 40. I. 2).

2. The original verbs with Älif³ have now passed into the *y³* class (§ 33), but a few forms with Älif are still retained from the written language.

√ ك ا ي III. Infin. *mukáfa'a*, prize, reward.

Note. Although the ك is generally pronounced as a *Hamzä* (§ 3. 21 a), it is generally not subject to any of its modifications and changes. When a root has ك for one of its radicals, it is conjugated as a strong verb.

VOCABULARY.

kemán, yet, still; *illā*, except; *shemmám*, sweet melon; *darr*, *u*, to hurt, injure; *ṣāḥḥa*, health; *eṣ-Ṣaṣīd*, Upper Egypt; *līhī*", *a*, to catch up, gain time; *sara*", *a*, to steal; *khala*", *a*, to create, make; *ṣaiyán*, ill.

EXERCISE.

khodī. mákhodsh. khadte (*khatte*)? *má-khadtish. it'akkkharte ketár. min ghér mu'ákhaza, ane kunte ṣaiyán shwéyá. arúh bedri wala wakhri? zala kéfak* (§ 72. 6). *iddīnī el ugra betázetī! mádíhāsh dí'l-waⁿī, tákhodhá bazdén. simiḥt el*

me'eddin? mā-simāhtōsh lissā. bazunn, it'akhhkar shwēyā. lā, mā-yit'akhhkarsh ābādān. dī'l-wa"t ane zaiẓ asta'zin,—ānistinā! istanna kemān shwēyā! mā-t(e)ākhiznīsh, mānish fādī en-nahār-dā. inte zauz tākhod bēt bi'l-ugra? la, mush zauz. ane zauz astafhim zan el ugra bess. yistāhīl el agāzā? lā, mā-yistāhīlsh. mastakhdimsh illa nuṣṣe sānā. kalte shemmām? ma-kaltish. mākulsh. mush tākul lēh? esh-shemmām yedurr eṣ-ṣāhhā.

Ask your friend when the steamer starts (*rāḥ*) for (acc. § 68. 4) Upper Egypt. I have asked him. What (§ 70. 6) did he say? He said it will be late. Did your son get a prize after the last examination? No, he did not get one. I have waited for you a long time (much), why have you stayed away so long? Will you wait for me? I will wait for you. Will you still have time? I have no more time. When does your leave expire? It expired yesterday.

§ 40. DOUBLY WEAK VERBS.

Doubly weak verbs have two weak consonants among their three radicals. As these weak consonants undergo great changes in conjugation, a list is given of the verbs in most common use, with any derived forms especially to be noted.

I. *w*¹ and *y*³.

- (1) √ *ودي* II. *wadda*, to bring, lead, *yewaddi*.
V. *itwadda*, *yitwaddi*, pass.
- (2) √ *وري* (§ 39. 1 b, note).
II. *warra*, to shew, *yewarrī* (§ 65. b, note).
IV. *aura*, *yūrī* (= II., but rarer).
- (3) √ *وصي* II. *waṣṣa*, *yewassi*, with *zala*, to order, bespeak.
V. *itwaṣṣa*, *yitwaṣṣi*; pass. to II.

- (4) √ وعي *wizi*, to take care, pay attention, *yūza*.
Imperat. *ūza*, (f.) *ūzî*.
Part. *wāzî*, careful, attentive.
- (5) √ وفي I. *wafa*, *yūfî*, to keep one's word (with *bi*).
V. *tawaffa* (sometimes *tuwuffi*, § 42), to die.
X. *istaufa* (pol.), to be exhausted, *yistaufa*.
Part. *mistaufi*.
Infin. *istāfa*.
- (6) √ وني VI. Infin. *tawānî*, *bi-tawānî*, slow, indolent.

II. *w²* and *y²*.

- (1) √ روي I. *rawa*, *i*, to water.
Infin. *ravi*, irrigation.
V. *itrawwa* (§ 39.1 b, note), to consult, concert.
VIII a. *itrawa*, to be watered.
- (2) √ سوي I. *sawa*, *a*, to be worth.
II. *sawwa*, to cook well (sufficiently), to smooth.
III. *sāwa*, *yesāwi*, to be worth, to cost.
VIII. *istawa*, to be ripe, well-cooked.
Imp. *yistiwi*.
Part. *mistiwi*.
- (3) √ شوي I. *shawa*, *i*, to roast.
VII. *inshawa*, *yinshiwi*, pass.
- (4) √ طوي I. *ṭawa*, *i*, to fold up.
Infin. *ṭawi* and *ṭai*.
- (5) √ قوي to be strong.
II. Part. *me'auwa*, *wara' me'auwa*, paste-board.
- (6) √ كوي I. *kawa*, *i*, to iron.
Infin. *kawi* and *kai*.

- (7) √ هوي II. *hawwa*, to air; X. *istahwa* (pol.), to catch a cold.

III. y^2 and y^3 .

- (1) √ حيي IV. *aḥya*, to let live, or give life.

Imperf. *yihyi*.

Ex. *Allāh yihyīk!* God preserve thee!

X. *istaha*, to blush, to be ashamed.

Imperf. *yistihi*. Part. *mistihi*.

- (2) √ عدي *ziyi*, a, to be ill.

IV. Verbs *Ālif¹* and *Yē³*, see § 38. 7. 15. 17.

V. Verbs *Ālif²* and *Yē³*, see § 39. 1 b.

VI. Verbs *Yē³* and *Ālif²*, see § 30, note.

VII. Verbs with *Yē²* and *Ālif³* (*Yē³*).

- (1) √ جيا to come.

Perf. Sing.

ga (*igi*), *gāt*, he or she came.

gēt (*gīt*), *gēti* (*gītī*)

gēt (*gīt*)

Perf. Plural.

gū (*gum*).

gētū (*gītū*).

gēna (*gīna*).

Negative 3 pers. sing. *mā-gāsh*. 3 pers. pl. *mā-gūsh*.

In Cairo *gi* (*gih*) is more usual than *ga*, but with suffixes we find always *gāk*, *gānī*, etc.

Imperf. Sing.

yigī, he or she will come.

tigī

agi

Imperf. Plural.

yigū.

tigū.

nigi.

The Bedawin also say *yagi*, *tagi*, etc.

The Imperative is supplied by *tazāla*, § 34. VI.

Part. *gēi*, (f.) *gēyā*, (pl.) *gēyīn*, coming.

Infinitive. *magi*.

- (2) (Preserving the *Ālif³*) شيا *shā'*, *yeshā'*, to will, (relig.).

Ex. *in-shāʾ-Allāh*, If God will !
mā-shāʾ-Allāh, As God wills ! (exclamation of astonishment).

Note 1. *yigi* (used adverbially), about, approximately, § 59. III. b, 31.

Note 2. Certain small words of verbal origin may be conveniently noticed here. They are

a. *hât* : indeclinable and only found in the Imperative.

hât, give ! bring ! (f.) *hâti*, (pl.) *hâtû*.

b. *tann* (*dann*), corrupted from $\sqrt{\text{ت}}$ *tamm*, to continue : generally used with the pronominal suffixes and a following Participle, thus :

huwa tanno mâshî, he goes further.

hiyâ tanniha mashyâ.

hum dannuhum mashyîn.

tannînâ mashyîn.

c. *tau*, *tawi* (with following Participle), just now, directly.

Ex. *ane tau gêi*, I am coming directly.

§ 41. THE QUADRILITERAL VERB.

The conjugation of the Quadrilaterals offers no difficulty. For the vowel of the second syllable of the Imperfect Stem, see § 20. 3.

Ex. *yebaşbaş*, *yetarbis*.

Ex. of Part. *melakhbat*, disordered, confused.

$\sqrt{\text{رخ}}$ *merakhrakh*, slack, loose.

The Quadrilaterals have no derived forms except those compounded with *it* (§ 23).

itlakhbat, to get confused, disordered.

itwalwil, to wail, lament.

izzalzil (§ 23, note 1), to be shaken (of the earth), to quake.

itmaskhar, to behave foolishly.

itzafrat, to behave like an *zafrî*, to do incredible things.

For the vowel of the Imp. see above.

Vulgar Infinitive *tefaʒfîʒ*, analogous to *tefʒîl* in the trilateral verb.

Ex. *washwish*, to whisper, Inf. *tewashwish*.

§ 42. THE OLD FORM OF THE PASSIVE.

The Old Arabic Passive (Perf. *fuzil*; Imperf. *yufʒal*) formed by internal change of vowels, only remains in certain stereotyped forms. The most common is the 3 pers. sing. masc. of the Imperfect.

Ex. $\sqrt{\text{عرف}}$ *yuʒraf*, one knows, it is known.

$\sqrt{\text{وجد}}$ *yûgad*, there is.

$\sqrt{\text{قول}}$ *yuʿal*, one says.

$\sqrt{\text{شوع}}$ *yushâʒ*, it is reported.

$\sqrt{\text{خشى}}$ *yukhshâ*, one fears.

$\sqrt{\text{وفي}}$ *tuwuffi* (more commonly *tawaffa*), § 40, I. 5.

The Passive has very often merged into the *fiʒil* and *fuzul* forms of the modern speech.

VOCABULARY.

mahatta, railway-station; *khawâga* *, gentleman (sir, Mr); *ḍahr*, the back; *wishsh*, the face; *kilmâ*, a word; *keshf*, list; *bâʿi*, the rest, remainder; *khairât*, tailor; *nisi*, a, to forget; *âkhir*, the last; *muftâh*, key; *sikkîn*, knife; *radd*, u, to give back, put back; *zamûd-as-şawârî*, Pompey's Pillar; *mînâ* *, port, haven; *serâyâ* *, castle; *Efendînâ* *, the viceroy; *hoşân*, horse; *bâlâdi*, local, native; *mazika* *, music; *mûlid*, birthday festival; *sinn*, tooth, peak; *şûra* (*f.*), picture, statue.

EXERCISE.

waddînî fi-l-mahatta! ane awaddîk fên? úʒa, yâ khawâga, ḍahrak! (wishshak!) mantish wâʒi. inte mâ-wafêsh bi-kalâmak. el keshf da mistaufi? lâ, mâ-katabnâsh kullu

(§ 70. 2 a) *lissä. tayyib, iktib el bâ'i! azmil mazrûf, war-rînî'l-mahatta! awarrîhâ-lak* (§§ 60. 2; 65. b, note) *waşşēt zala'l hudûm butûzak? mâwawşētsh lissä hudûmî zala'l khayyât. nisîtu, bukra azmilu. shufte âkhir* (§ 67. 2 d) *wâbâr ga min Urubbâ?. mâ-shuftôsh, bi'âlâ (or yu'al) hâwa géy en-nahâr-dâ. hât el muftâh betâ; ed-dûlâb-da! âdik (âdî-lak, § 65. 2, note) el muftâh. iddînî es-sikkîn! tarbist el-bâb? mâ-tar-bistôsh. mâ-tinsâsh! inte fâkir el-kitâb, elli 'âdêtô-lak min zâman? lâ, mush fâkir. inte mâ-raddêtôsh âbâdân. ane mâkhaztôsh âbâdân. ane aruddu. ruddu!*

Yesterday we arrived at (§ 68. 4) Alexandria, to-day at Cairo. Have you (*pl.*) seen much? In Alexandria we saw Pompey's pillar, the harbour, the viceroy's palace (§§ 44. 1 a; 51. 2 a) and the equestrian statue of Mohammed Ali (the statue of Mohammed Ali riding a horse). What do you wish to see now in Cairo? We wish first to go round (*dâr, û*) in the town, then we wish to enter an Arab (native) café, we wish to hear some Arab music; we wish, if possible, to speak to an Arab and to converse with him. Tomorrow will be (*bi'i, a*) the Festival of the Prophet, will you (*pl.*) go thither? No, we shall not go there, we shall have no time (*li'hi*", § 39). Shall you (*pl.*) remain next week in Cairo? We do not know yet. When shall you come to Suez? Have you climbed to the top of the Pyramid? No, we were frightened. I went up, but I got tired from (*fî*) the ascent and descent.

§ 43. THE NOUN.

Egyptian Arabic recognises two genders—the masculine (*m.*) and the feminine (*f.*): three numbers—the Sing., Dual, and the much varied Plural. The cases, which in Classical Arabic were distinguished by different forms, are now expressed by the help of prepositions as in modern European languages.

For the definite article see §§ 9. 4; 66.

§ 44. GENDER.

1. There is no rule whereby we can recognise that a noun is masculine, but there are certain terminations by which we may distinguish the feminine. Of these the most common are :

a. The short *a* (*ä* or *e*).

The older form of this *a* is *at* (*et*).

The older form still exists in genitive constructions (§ 51), and in certain ancient words and compounds.

Ex. *kelb*, dog, *kelbä*, dog (*f.*), *gāmūs*, buffalo, *gāmūsä*, buffalo (*f.*).

Or it may have no corresponding masculine : *sikkä*, street.

With roots *y³* : *hikāyä*, story.

With Adjectives : *battāl*, worthless, *battälä*; *ṭaiyib*, good, *ṭaiyibä*, good (*f.*).

The fem. of Participles of the *fāzil* form (used as verbs and nouns, § 16. 5) is contracted into *fāzla*.

Ex. *ṣāḥib*—*ṣāḥba*.

There are many other substantives, derived from various sources, ending in *a* or *ä*, and these are treated and considered as feminine. They may be true Arabic words, as *dunyä* (*dinyä*), world; *shitä*, winter; *daḥwa*, law-suit; *ḡeshä*, evening: or they may be borrowed words, as *ōda*, room; *mīnā* haven; *busta*, post; *serāyä* (also *serāy*), castle; *ṭarabēza*, table; *gezmä*, boot; *isbitālia*, hospital.

b. In the feminine form of certain Adjectives we find *ä*, a termination derived from the long *ä* found in the corresponding forms of the Classical language.

(a) When the masculine is of the *afzal* form (§ 54. II. 1 a) the corresponding feminine form is constantly *fāzla*.

Ex. *aşfar*—*şafra*, yellow; *aḥmar*—*ḥamra*, red; *abyaḍ*—*béḍa*, white; *iswid* (from *aswad*)—*sóda*, black; *aşrag*—*şarga*, lame.

(b) Sometimes when the masculine is of the *aşal* (§ 53. 2 a) form, the corresponding feminine is of the *fuşla* form, generally when expressing the comparative or superlative.

Ex. *akbar*—*kubra*, bigger; *aşghar*—*şughra*, smaller.

Thus *rakhar* (§ 9. 4, note), he also, *rukhra*, she also.

Note. The *t* of the old feminine termination *et* (ة) still exists in certain words with biliteral roots (§ 54, note), and has become an essential part of the word.

√ بن *bin-t*, daughter, √ أخ *ukh-t*, sister.

√ ذو *zā-t*, being, self (§ 70. 3).

The complete termination *et* is also found in certain Egyptian family names owing to Turkish influence. These names originally expressed certain abstract qualities.

Ex. √ صفو *Şafwet*, 'Pureness'; √ عز *Ezzet*, 'Eminence'; √ جود *Gaudet*, 'Goodness'; √ خير *Kheiret*, etc.

2. Many Substantives are feminine, without any distinctly feminine terminations.

a. Words denoting females, as *'umm*, mother; *sitt*, lady (§ 54. I. 10, note); *faras*, mare, etc.

b. *bäläd**, town, village, and all names of places.

Ex. *Maşr*, *Helwán*, *Asyút*, *Aşwán*, *Túnis*, *es-Swés*, etc.

c. Most of those members of the human body which exist in pairs.

Ex. *îd*, hand; *şên*, eye; *riğl*, foot; *widn*, ear.

Ex. *hāwa gēi bi-îdu faḍya*, he comes with empty hand; *widnu te"îlä*, he is "hard of hearing"; *er-riğl el-şarga*, the lame foot; *el-şên es-sóda*, the black eye.

Exceptions. *kitf*, shoulder, *keff*, palm, *fakhd*, thigh, are masc.

d. Certain other substantives such as, *ard*, earth; *batn*, belly; *bîr*, well; *dâr*, house (in the Fellah dialect); *râs*, head; *rûh*, spirit; *sems* (pol. *shems*), sun; *merkeb*, ship; *nefs*, soul; *tôb*, gown. Thus, *el-bîr malha*, the well is salt; *ed-dâr dakhaltihâ*, I went into the house; *es-sems harra*, the sun is hot.

3. On the other hand many personal and professional names of men have the feminine termination *a* (*â*). These names were originally words expressing abstract qualities, or professions, etc.

Ex. *Khalîfa*, *Atîya*, *Tulba*, *Hammûda*. Also borrowed words as *khawâga*, gentleman, sir; *khôga*, teacher (school); *kamarêra**, servant; *mukhbîra*, spy. These words are treated as masculine.

Ex. *el-khawâga eș-șughaiyar*, the young gentleman.

NUMBER.

§ 45. THE SINGULAR.

The Singular is generally identical with the root-form, but in Arabic the root-form often has a collective or generic sense, in which case the Singular is formed by adding certain terminations.

a. The feminine ending *a* (*â*) if with accent, *â* (*e*) if without it, § 44, is added to Substantives denoting relationship, animals, and materials, and serves to single out the individual specimen, as

<i>ba'ar</i> , cows,	<i>ba'ara</i> , a cow.
<i>naẓām</i> , the ostrich,	<i>naẓāma</i> , an ostrich.
<i>nakhl</i> , date-palms,	<i>nakhlā</i> , a date-palm.
<i>rummān</i> , pomegranates,	<i>rummānā</i> , a pomegranate.
<i>bēd</i> , eggs, see also § 49, 1,	<i>bēda</i> , an egg.
<i>rušās</i> , lead, cartridges,	<i>rušāsa</i> , a piece of lead, a cartridge.
<i>lahm</i> , meat,	<i>lahmä</i> , a piece of meat.
<i>lél</i> , night,	<i>lélä</i> , a night.
<i>shazr</i> , hair,	<i>shazra</i> , a hair.
<i>wara'</i> , paper,	<i>wara'a</i> , a piece of paper.

b. In connection with the above we may mention that the ending *a* (*ä*) is occasionally added to the Infinitive form *fazl* (§ 16. 6), to express a single occurrence of the action of the verb.

Ex. *ḍarb*, action of striking; *ḍarbä*, a single blow; *ḍarabtu ḍarbä shedîdä*, I have given him a hard blow; *khabt*, action of knocking; *khabtä*, a single knock.

c. In the same way the root-form of several names of nationalities has a collective sense. The singular is here formed by adding *î* in the masc. and *iyä* in the fem.

Ex. <i>ʒAgam</i> , Persians (<i>el-ʒAgam</i> , the Persians),	<i>ʒAgamî</i> , a Persian.
<i>Rûm</i> , Greeks,	<i>Rûmî</i> , a Greek.
<i>Inglîz</i> , English,	<i>Inglîzî</i> , an Englishman.

§ 46. THE DUAL.

The Dual is formed by adding *én* to the Singular. Most of the Substantives ending in *a* (*ā*), §§ 44, 45, revert to their original form *-at* (*-et*) before adding *én*.

- Ex. *ídén*, two hands; *el ídén*, both hands.
el gífnén, the two eyelids (upper and lower).
kursiyén, two chairs.
*metrén**, two metres.
*"irshén**, two piastres.
shibrén, two spans long.
shehrén, two months.
gózén, two pairs.

With numbers,

- elfén*, two thousand, § 55.
tiltén, two thirds, § 57.

With fem. termination,

- sázatén*, two hours.
"irbatén, two leather sacks.
hikáyetén, two stories.
nakhlatén, two date-palms.
bälähätén, two dates.
ba"aratén, two cows.
darbatén, two strokes.
sakk el báb sakkatén, to shut up the door twice.

Note 1. *Itén* (two) is sometimes used by natives with sing. and plural in imitation of European languages instead of the old Dual termination, but this must be avoided as incorrect.

2. Names which often occur in couples are sometimes expressed by the Dual of one of them. Thus *el Hasanén* means *el Hasan* and *el Hosén* (the sons of the Khalif 3Alí). *El Hasanén* has become in the course of time a common personal name. Some names of places in Egypt are treated in the same way.

3. The Dual is sometimes added to particles, as *hawálén* (§ 60. 20).

§ 47. THE PLURAL.

The two forms of the Plural are known to native grammarians as *outer* or *strong*, and *inner* or *broken*.

The *Strong Plural* is formed by adding terminations.

The *Broken Plural* is formed by internal change of vowel : sometimes with suffixes and affixes as well.

The Strong Plural adds *în* in the masculine and *ât* in the feminine.

Ât is an expansion of the old termination of the fem. sing.

Ex. <i>fellâh</i> , peasant,	<i>fellâhîn</i> , peasants.
<i>hikâya</i> , story,	<i>hikâyât</i> , stories.
<i>sitt</i> , lady,	<i>sittât</i> , ladies.

Note a. Certain classes of words make their Plural by adding the feminine termination *a* (*â*, *yâ*). This is generally the case when the substantives end in *î*, *ânî*, *âwî* (§ 54. III. 6), or *gî*, *lî* (§ 54. IV. 1).

Ex. <i>harâmî</i> , thief,	pl. <i>harâmîyâ</i> .
<i>kawâlînî</i> , locksmith,	<i>kawâlînîyâ</i> .
<i>zarbagî</i> , coachman,	<i>zarbagîyâ</i> .
<i>Iskenderânî</i> , Alexandrian,	<i>Iskenderânîyâ</i> .
* <i>Efendî</i> , official,	<i>Efendîyâ</i> .

b. The fem. termination is also sometimes used to make the plural of the *faz3âl* forms (§ 54. I. 17).

Ex. <i>shaghghâl</i> , workman,	pl. <i>shaghghâla</i> (also <i>shaghghâlîn</i>).
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§ 48. THE STRONG MASCULINE PLURAL.

This form is commoner with Adjectives than Substantives, and is used even where the Adjective qualifies a feminine Substantive.

Ex. Substantives :

<i>*naggār,</i>	pl. <i>naggārîn,</i> carpenters.
<i>fellâh,</i>	<i>fellâhîn,</i> peasants.
<i>Maşrî,</i>	<i>Maşriyîn,</i> Egyptians, Cairenes.
<i>Sûdânî,</i>	<i>Sûdâniyîn,</i> Sudanese.

Adjectives :

<i>ṭaiyib,</i>	<i>ṭaiyibîn,</i> good.
<i>battâl,</i>	<i>battâlîn,</i> bad.
<i>kwaiyis,</i>	<i>kwaiyisîn,</i> pretty.
<i>ghâli,</i>	<i>ghâlyîn,</i> dear.
<i>shâtîr,</i>	<i>shâtrîn,</i> clever.

Participles :

<i>ḥâki,</i>	<i>ḥâkyîn,</i> relating.
<i>râmi,</i>	<i>râmyîn,</i> throwing.
<i>Muslim,</i>	<i>Muslimîn,</i> Mohammedans.

In composition :

<i>fellâhîn ṭaiyibîn,</i>	good peasants.
<i>ḥikâyat kwaiyisîn,</i>	pretty tales.

Notice *sânâ,* year, plu. *sinîn*; *râkhar,* he also, plu. *rukhrîn,* they also.

Note 1. For the termination *în* with numbers, see § 55. 3.

2. The word *Benî,* "sons of", the construct form of *benîn* (§ 51), is a plural of this kind from *ibn,* son, $\sqrt{\text{بن}}$ (§ 54, note).

Ex. *Benî ʒ Âmir,* *Benî ʒ Adî,* *Benî Hilâl,* names of Egyptian Bedawîn tribes. Also *benî-âdam,* a man (§ 50, note 2).

3. In certain polite phrases the plural is used instead of the singular, e.g. *ṭaiyibîn!* or even the classical form *ṭaiyibûn* (used in kind wishes or enquiries); *mutashekkirîn!* thanks.

§ 49. THE STRONG FEMININE PLURAL.

1. The strong fem. plu. is formed by adding *ât*, and is used with many feminine substantives, whether they have the fem. term. (*â*) or not.

Ex. <i>hediyâ</i> , gift,	<i>hediyât</i> , gifts.
<i>sâza</i> , hour,	<i>sâzât</i> , hours.
<i>mînâ</i> , haven,	<i>mînât</i> , havens.
<i>ṭarabêza</i> , table,	<i>ṭarabêzât</i> , tables.
<i>ḥarîm</i> , woman,	<i>ḥarîmât</i> , women.
<i>sitt</i> , lady,	<i>sittât</i> , ladies.
<i>bêḍa</i> , an egg,	<i>bêḍât</i> , see § 45 a.

Notice <i>bint</i> , daughter,	<i>banât</i> , daughters.
<i>umm</i> , mother,	<i>ummehât</i> , mothers.
<i>ukht</i> , sister,	<i>ukhwât</i> (<i>akhwât</i>), sisters and brothers.

zât (being, existence), *zawât*, gentry.

2. It is used for other substantives where no definite reason can be assigned.

Ex. <i>sâbât</i> , basket,	<i>sâbâtât</i> , baskets.
<i>rikâb</i> , stirrup,	<i>rikâbât</i> , stirrups.
<i>busât</i> , carpet,	<i>busâtât</i> , carpets.
<i>sânâd</i> , bond, voucher,	<i>sânâdât</i> , bonds, vouchers.
<i>lôh</i> , table, board,	<i>lôhât</i> , boards.
<i>yemîn</i> , oath,	<i>yemînât</i> , oaths.
<i>maḥall</i> , place,	<i>maḥallât</i> , places.
<i>mileff</i> , bundle,	<i>mileffât</i> , bundles.
<i>bâladî</i> , countryman,	<i>bâladîyât</i> , countrymen.
<i>gawâb</i> , letter,	<i>gawâbât</i> , letters,

and some other *faʒâl* forms¹.

¹ *Kitâbât*, books, as plur. of *kitâb* is quite vulgar: *kutub* is better (§ 50. 1).

3. Infinitives, when they are used as nouns, particularly in the derived forms.

Ex. I. *ḥaiwán* حي, beast, pl. *ḥaiwánát*.

II. *taufíráṭ*, savings.
teghyíráṭ, alterations.
tegdíḍát, renewals.

III. *ḥisáb*, bill; pl. *ḥisábát*, bills.

IV. *izlánát*, notices.

V. *tashakkurát*, thanks.

VIII. *imtihánát*, examinations.

X. *mustaráḥát*, latrines, wc's.

4. Passive Participles.

Ex. *mashrúbát*, drinks.

mesattāḥát, plains.

5. Names of relations, grades, and titles.

Ex. *zamm*, uncle on father's side, *zammát*.

khál, uncle on mother's side, *khálát*.

And the irregular words,

ab(ú), father, *abahát* (*ubahát*).

akh(ú), brother, *ukhwát*.

Also,

bāsha, Pasha, *bashawát*.

béh (bé), Bey, (official of the
second class), *bahawát*.

brins, Prince, *brinsát*.

aghā, Eunuch, *aghawát*.

uṣṭa, master workman, *uṣṭawát*.

And the modern loan words *lurdát*, lords; *skarabéhát*, scarabs, etc.

6. Ancient and modern borrowed words.

Ex. *kár*, handicraft, *kárát*.

ḥammám, bath, *ḥammámát*.

<i>wāh</i> , oasis,	<i>wāḥāt</i> .
<i>wābūr</i> , steam-engine, steamer,	<i>wābūrāt</i> .
<i>gurnāl</i> , newspaper,	<i>gurnālāt</i> .
<i>fanār</i> , light-house,	<i>fanārāt</i> .
<i>shillin</i> , shilling,	<i>shillināt</i> .

Also *mark*, *frank*, *lira*, *gîneh*.

In words borrowed from the Italian *o* is often depressed to *u* and dropped in the plural form :

- e.g. *kuntrâtât*, contracts.
 "unsulâtât, Consulates.
bazâburtât, passports.

7. Some forms of the broken plural (§ 50) take in addition the strong feminine plural.

§ 50. THE BROKEN PLURAL.

The variety of forms used as broken plurals makes one of the greatest practical difficulties in learning Arabic.

The forms commonly used in conversation are given below, proceeding from the shorter to the fuller forms, with the forms of the singular to which they correspond.

I. FORMS WHOSE SINGULARS HAVE ONLY THREE RADICALS.

1. **fu3l**: used as plural to *af3al* and its feminine (§§ 54. II. 1; 44. I. b (a), — adjectives denoting colours and bodily defects :—

Ex.	<i>aḥmar</i> — <i>ḥomr</i> ,	<i>iswid</i> — <i>sūd</i> .
	<i>a3rag</i> — <i>3org</i> ,	<i>abyad</i> — <i>bîd</i> .
	<i>aṭrash</i> — <i>ṭursh</i> , deaf.	

Also *dār*—*dūr*, house (in the Delta : see 5).
 "adîm—"udm, old.
ḥaṣîr—*ḥuṣr*, mat.

1^a. **f₃l**: a vulgar variation of *fuzl*.

Ex. *heġn*—*hign*, riding-camel.

2. **f₃ul**. Ex. "ass^{is}*—"usus, clergyman.
kitāb—*kutub*, book.

2^a. **f⁴il**, a vulgar variation:

*destä**, a dozen, *disit*, dozens.

3. **f₃al**: mostly from the Sing. *fuzla* (§ 54. I. 3).

"ulla, jar, water-bottle, "ulal.

"uffa, wicker-basket, "ufaf.

*fāta**, towel, *fuwat*.

Also *gedāb*, new, *gudad* (comp. 5^a).

4. **f₃al**: mostly from the Sing. *fizla* (§ 54. I. 2).

sikkä, a street, *sikak*.

hittä, a piece, *hitat*.

5. **f₃āl**: *habl*, rope, string, *hibāl*.

sinn, tooth, *s(i)nān*.

wälād, child, *wilād*.

bälād, district, *bilād*.

zād^m, bone, *zedām* (for *e* see § 4. II. 2).

shedād, strong, *shidād*.

farkha, hen, *f(i)rākh*.

widn, ear, *widān*.

dār, house, *diyār* (in Upper Egypt:
see 1).

lälä, night, *liyāl*.

sā'is, running footman, *siyās*.

f₃āl is sometimes used with the fem. termination:

rāgil, man, *rigālā*.

5^a. **f₃āl** is a variant of the above, common in the vulgar dialect and mostly from the Sing. *fazīl*.

rakhîş, cheap, *rukhâş*.

kebîr, great, *kubâr*.

<i>gedād</i> , new,	<i>gudād</i> .
<i>te'īl</i> , heavy,	<i>tu'āl</i> .
<i>khafīf</i> , light,	<i>khufāf</i> .
<i>ṣahīh</i> , true,	<i>ṣuḥāh</i> .

—
nās (for 'unās), people.

gawār, pl. of *gārya*, is for *gawārī*: see 15.

With fem. term. *ḥagar*, stone, *ḥugāra*.

6. **fuḥūl** (very common): with roots *w*² and *y*² the form is *fiḥūl*.

" <i>irsh</i> *, piastre,	(<i>'u</i>) <i>rūsh</i> (§ 55. 1).
√ أس , <i>rās</i> , head,	<i>r(u)'ūs</i> .
<i>mālik</i> , king,	<i>mālūk</i> .
<i>betāz</i> (§ 8),	<i>butūz</i> .
<i>dēr</i> *, convent,	<i>dīyār</i> .
<i>bēt</i> , house,	<i>bīyāt</i> .
<i>dīk</i> *, cock,	<i>dīyūk</i> .
(<i>asl</i> , origin),	<i>uṣūl</i> , principle.
—	<i>hudūm</i> , clothes.

6^a. **fuḥūla**: *sabz*, lion, *subūza*.
nīsr, eagle, *nūsūra*.

7. **faḥil** (rare): *zabd*, slave, *zabd*.
ḥomār, donkey, *ḥamār*.
māzä, goat, *māzīz*.
nakhilä, date palm, *nakhīl*.

8. **fuḥūl**: *tāgir*, merchant, *tuggār* (*tūgār*).
rākīb, passenger, *rukkāb*.

8^a. **fiḥūl** (a variant of the above):
ḥagg, pilgrim (§ 35, note), *ḥiggāg*.

9. **faḥala** (rare): *kātīb*, clerk, *kataba* (see 10).
khādīm, servant, *khādama*.
Seiyid (§ 54: I. 10, note), *Sāda* (from *Sayada*).
fāzil, common labourer *faḥala* (see 10).
(in stone-work),

- 31 10. **fuḏalā**: especially from the Sings. *fāḏil* and *faḏīl*.
fāḏil, common labourer, *fuḏalā*.
kātib, scribe, clerk, *kutabā*.
ḏālim, learned man, *ḏulamā*.
ʿādī, judge, *ʿuḏāh* (from *ʿuḏayā*).
wakīl, steward, agent, *wukalā*.
ḥakīm, doctor, *ḥukamā* (also *ḥakamā*).
ghafīr, watchman, *ghufarā* (also *ghafarā*).
fiʿī(h), Korān reader, elementary teacher, *fuʿahā*.
11. **afḏul** (commonly *ufḏul*):
lisān, tongue, language, *alsun* (*ulsun*).
ḥafr, hoof, *uḥfur* (*uḥhur*).
ḏarf, envelope, *uḏruf*.
saṭr, line, *uṣṭur*.
d(i)rāḏ, a cubit, *udruḏ*.
12. **afḏāl** (often *ifḏāl*):
haram, pyramid, *iḥrām*.
guzʿ, portion, *igḏā* (*egḏā*, § 54. IV. 2 b).
tāmān, price, *itmān*.
wālād, child, *ūlād* (from *aulād*).
Turk, Turk, *Atrāk*.
ḏAgam, Persian, *Aḏgām*.
Rūm, Greek, *Arwām*.
waraʿa, a leaf, *aurāʿ*.
ḏadad, number, *aḏdād*.
*bāb**, chapter, *abwāb*.
ḏn, field, arable land, *aṭyān*.
Sīd (§ 54. I. 10), *asyād*.
bīr, well, *abyār*.
yōm, day, *īyām* (from *iywām*).
elf, a thousand (§ 55. 5), *ālāf*; with fractions, § 57.

13. **af̣ilä** (ef̣zilä):

<i>raghîf</i> , loaf of bread,	<i>arghifä</i> .
<i>rikâb</i> , stirrup,	<i>erkibä</i> (<i>rikâbât</i> , § 49. 2).
<i>sebîl</i> , public fountain,	<i>asbilä</i> (<i>esbilä</i>).
<i>turâb</i> , dust,	<i>atribä</i> , clouds of dust, rubbish.

roots <i>w</i> ³ , <i>y</i> ³ : <i>nâbi</i> , a prophet,	<i>anbîyâ</i> (<i>enbîyâ</i>).
<i>wâlî</i> , patron saint,	<i>awlîyâ</i> .

14. **faḥā'il**: *genēnā*, garden, *genā'in*.

de'î'a, a minute, *da'd'î'*.

shiffä, lip, *shafā'if*.

*sigāra**, a cigarette, *segā'ir*.

15. **fawā'il**: *ṣubāḥ*, finger, *ṣawābiḥ*.

naḥyā, direction, *nawāḥi*.

gārya, slave girl, *guwār* (from *gawārî*, see 5^a).

16. **fiḥlān**: *'amîṣ*, shirt, *'imṣān*.

khārāf, lamb, *khirfān* (*kharfān*).

roots *w*³, *y*³: *tôr*, ox, *tîrān*.

*shāl**, shawl, *shîlān*.

*bâb**, door, *bîbān*.

hêtä, wall, *hîṭān*.

akh(û), brother, *ikhwān*

(also *ukhwât*, § 49. 1, note).

17. **fuḥlān**: *rāhib*, monk, *ruhḥān*.

raghîf, loaf of bread, *rughfān* (colloquial).

*lamba**, lamp, *lumḍān*.

18. **faḥālî**: mostly from Sings. with *y*³.

◦ *'ahwä*, coffee (-house), *'ahāwî*.

ḥidwa, horse-shoe, *ḥodāwî*.

dazwa, law-suit, *dazāwî*.

ahl, family, clan, *ahālî*, private individuals.

ism, name (§ 54, note), *asāmī*.
hāra, quarter, *hawārī*.

19. **faʒālā** (rare): *zāwiya*, chapel, *zawāyā*.
Nuṣrāni, Christian, *Naṣārā*, Christians.

II. PLURALS OF NOUNS WITH MORE THAN THREE STRONG CONSONANTS, WHETHER ROOTS OR DERIVATIVES.

These may be divided into three groups, according to their vowels.

1. *a(ä)—ā—ī*:

Ex. <i>ʒaskarī</i> *	soldier,	<i>ʒasākīr</i> .
" <i>unṣul</i> *	a consul,	" <i>anāṣīl</i> .
<i>merkīb</i> ,	a ship,	<i>marākīb</i> .
<i>madfaʒ</i> ,	a cannon,	<i>madāfiʒ</i> .
<i>tagruba</i> ,	experience,	<i>tagārib</i> .
<i>mazrifā</i> ,	knowledge,	<i>mazārif</i> .

Of this form is *mashā'ikh*, sheikhs, which is conventionally used as the Plural of *shēkh*.

2. *a(ä, e)—ā—ī*:

Ex. <i>fiṅān</i> *	cup,	<i>fanāḡīn</i> (<i>fanāḡīl</i>).
<i>sultānīya</i> ,	dish,	<i>salāṭīn</i> .
<i>sikkīn</i> *	knife,	<i>sakākīn</i> .
<i>shibbāk</i> ,	window,	<i>shabābīk</i> .
<i>gurnāl</i> *	newspaper,	<i>garānīl</i> (<i>gurnālāt</i> , § 49. 6).
<i>magnān</i> ,	mad,	<i>magānīn</i> .
<i>tes hīl</i> ,	relief,	<i>tasāhīlak!</i> 'Thy reliefs!'
		(beggar's cry).

3. *a(e)—ā—ī—ä*, generally shortened into *a—ā—ä*:

Ex. <i>telmīz</i> *	a pupil,	<i>talamzā</i> (from <i>talāmizā</i>).
<i>tenbel</i> *	idle,	<i>tanablā</i> .

In gentilic names :

<i>Maghrabi</i> , Moor,	<i>Magharbä</i> .
<i>Berberi</i> , Nubian,	<i>Barabrä</i> .
<i>Hadrami</i> (from Hadramût),	<i>Hadarmä</i> .
<i>Geddäwi</i> (from Jedda),	<i>Gedadwä</i> .

Note 1. When the fem. pl. term. *ât* is added to certain broken plurals, a secondary Plural is obtained, as,

kebîr, great, pl. *kubâr* (5^a); pl. of pl. *kubârât*, classes of nobles.

nâs, people (5^a); *nâsât*, classes of people.

Sâda, "Seiyids" (§ 54. r. 10, note); *Sâdât*, families of "Seiyids".

shê, thing (§ 12. 3), pl. *ashyâ* (obsolete); pl. of pl. *ashyât*, things.

Note 2. Many plurals have a singular signification, when the singular has become almost or quite obsolete, as

	<i>benî-âdam</i> (§ 48, note 2),	a man.
	<i>shar(â)bat</i> ,	sherbet.
(<i>fuḥūl</i> form)	<i>'uṣūl</i> ,	a rule.
	<i>shurūt</i> ,	a contract.
	<i>fulūs</i> *,	money.
	<i>suṭūḥ</i> ,	flat roof.
(√ فرق to divide)	<i>mafâri</i> "	crossway.
(√ نحر to snore)	<i>manâkhîr</i> ,	nose.
	√ عضو <i>aḥḍā</i> (12),	member.
	√ أبط <i>bât</i> (5),	arm-pit, arm-hole.
	√ برم <i>birâm</i> , pl. fem. or <i>ebriṃä</i> (5),	a clay vessel.
	√ صرف <i>maṣârîf</i> (II. 2),	cost.

§ 51. THE INFLECTION OF NOUNS.

1. Now that the old case-endings have been lost, the nominative and accusative are identical in form. The dative is formed with the help of the preposition *li*, 'to' (§ 60. 2).

The vocative is formed by the help of the vocative particle *yâ*, 'oh!' (§ 62. 1).

2. There are two ways of forming the genitive in modern Arabic.

a. The governing noun is placed first, without the article, while the dependent noun comes immediately after it, either with or without an article, and has the sense of the genitive, thus :

<i>dūlāb hudūm,</i>	a clothes' chest.
<i>dūlāb el-hudūm,</i>	the clothes' chest.
<i>dawālīb hudūm,</i>	clothes' chests.
<i>dawālīb el-hudūm,</i>	the clothes' chests.

If the governing noun has the fem. term. *a* (*ā*) it reverts to the original type and ends in *et* (*ġ*), thus :

<i>sāgārāt et-tiffāh,</i>	the apple tree.
<i>lu'met zēsh,</i>	a piece of bread.

Also in borrowed words, *serāyet el-bāsha*, the castle of the Pasha.

Also with *betāzet* (§ 8. 2).

The broken Plurals given in § 50. I. 9, 13 and II. 3 have the form of the fem. Sing., and so change their termination into *et* when used as governing nouns.

Ex. *khadamet el bēt*, the servants of the house ; *asbilet Maṣr*, the (public) fountains of Cairo ; *talamzet el medrāsā*, the pupils of the school.

Note. When used as governing nouns, *ab* and *akh* become *abū* and *akhū*.

b. In expressing the genitive the dependent noun may be compounded with *betāz*, f. *betāzet*, pl. *butūz*, as

<i>dūlāb betāz el-hudūm,</i>	a chest for clothes.
<i>ed-dūlāb betāz el-hudūm,</i>	the chest for clothes.
<i>et-ṭarabēza betāzet el-matbakh,</i>	the kitchen table.
<i>ed-dawālīb butūz el-hudūm,</i>	the chests for clothes.

Frequently *betāz* stands for both fem. and plural.

3. There are still traces here and there of the old case-terminations.

a. The *u* of the nominative exists in certain religious phrases, as *el ḥamdu lillāh*, Praise to God! *rahmatu 'ullāh*, The mercy of God, etc.; also *rabbānā* (§ 8, note 1).

b. The *i* and *in* of the genitive Singular is found in sentences constructed with *ei*y, § 12. 1.

Ex. *zala ei*yī *ṭarī'atin kān*, in whatever way it may be; *min ei*yī *gihatin kān*, in whatever respect it may be. With these exceptions, this case-ending has wholly disappeared except among literary classes, and in some religious expressions, as *wallāhi* (see § 60. 27), by God!

c. The *an* or *ā* of the accusative is more frequent.

Ex. *ḥālan*, directly, immediately, instantly.
ābādān, never.
aḥlan we saḥlan !, welcome!
ḥānī an !, your very good health!
zāmen-awwal, last year (for ^{وَأَمَّا} *أول*).

The *an* may, or may not, be added to

māsāl(ān), for example.
ghaṣb(an) (*ghazban*), unwillingly.

The *ā* appears in

ḥā''ā, truly.
marḥabā, welcome.
barrā, outside.
gūwā, inside.

d. The vocative *ā* is heard in

yābā (from *yā abā*, § 62. 1), oh father!
yammā, oh mother!

§ 52. NOMINAL SUFFIXES.

Certain nouns undergo a change of form when attached to the Pronominal Suffixes, § 8.

1. The *fāzil* form becomes contracted to *fazl* when the suffix begins with a vowel (§ 16. 5 a).

Ex. *ṣāhib* : *ṣāhibi*, my friend, *ṣāhibak*, *ṣāhibu*, etc., but *ṣāhibhā*, *ṣāhibnā*.

2. The fem. term. (*a*, *ä*) reverts to its original form (*at*, *et*); but this in an accented syllable generally becomes *it* (§ 16. 1), in an unaccented syllable simply *t*.

Ex. *"ismä*, luck, *"ismäti*, my fate; *ḥadra*, 'presence', *ḥadrītak*, *ḥadrītkum*, 'your presence' = sir! or madam!

but *ṭabīza*, nature, *ṭabīhtī*, my nature, etc.

Note. When Suffixes are added to Participles having a fem. term. the *a* or *ä* becomes *ä*.

Ex. *riḡlī wagzānī*, my foot is hurting (§ 16. 5).

3. The Dual and Plural forms undergo no change, with the exception of the Dual of the members of the body which exist in pairs, and *ḥawālén* (§ 60. 20), where the *n* is dropped before the suffixes.

Ex. *īdēyā*, my hands, *riḡlāk*, thy feet.
īdēkum, your hands, *riḡlēkum*, their feet, etc.
ḥawālēyā, around me, *ḥawālēnā*, etc.

4. The words *ab* and *akh* become before suffixes *abū* and *akhū* as they do in the genitive constructions (§ 51. 2 a, note).

Ex. *abūyā*, *akhāk*, *abūnā*, *akhākum*, etc. In colloquial Arabic *akhī* often takes the place of *akhūyā*, and *akhīnā* for *akhūnā*.

5. The word *mara* √(*mar'a*), woman, becomes with suffixes *imrâtî*, *imrâtak*, etc., or *m(i)râtî*, *m(i)râtak*, etc.

Note. Among the peasantry, and especially in Upper Egypt, the suffixes are often added to the noun by inserting *i*, even in cases which do not come under § 8. 1, note b.

Ex. *benîh* = *ibnu*.

With particles :

fôgîhâ, above her ; *tahtîh*, under him ; *tahtînâ*, under us ; *li-wahdîh*, by himself.

Comp. also *nah(a)rîhâ* (§ 6. 2, note), which is common in Cairo.

§ 53. THE ADJECTIVE.

1. The Adjective is treated as a noun, and follows the substantive qualified.

If the substantive has the fem. sing. termination, the Adjective also ends in *a* (*â*). (Exceptions are given in § 44. 3.)

Adjectives qualifying nouns in the dual and plural take the strong masculine termination (*în*), but under certain circumstances the adjective may form a broken plural (§ 50).

2. The comparative may be formed in two ways :

a. By taking the consonants of the root and giving them the *afʒal* form followed by *min*, 'than' (§ 60. 4).

Ex. *kebîr*, big, old, *akbar min*, bigger, older than.

√ *صغر* *ṣughaiyar* (*zghaiyar*), *aṣghar* (*azghar*) *min*, smaller than.

rakhîṣ, cheap, *arkhaṣ min*, cheaper than.

√ *غلي* *ghâlî*, dear, expensive, *aghlâ min*, dearer, more expensive than.

√ *قلل* "*akl*, little, *a'all min* (pol.), less than.

nadîf, clean, *andâf*.

wisikh, dirty, *ausakh*.

<i>wiḥiṣh</i> , ugly,	<i>awḥaṣh</i> .
<i>ḥelu</i> , sweet, nice,	<i>aḥlā</i> .
<i>khafīf</i> , light,	<i>akhaff</i> .
<i>mekkāṛ</i> , cheating,	<i>amkar</i> .

√ مهم *muhimm*, important (§ 36. IV), *ahamm*, more important.

√ خوف *mukhīf*, dangerous, *akhwaf*.

The comparative of *ṭaiyib*, good, is *aḥsan* (from the obsolete word *ḥasan*).

b. A second way of forming the comparative is much more common in the ordinary spoken language. It consists in placing *zan* (§ 60. 5) after the simple adjective, thus :

ṭaiyib zan, better than.

kebīr zan, bigger (older) than.

ghawīṭ zan, deeper than.

nā'iṣ zan, less than.

Also with adverbs (§ 59).

3. When the *afzal* form of the comparative is determined by the article, or by a following genitive (§ 51. 2) or a pronominal suffix, it has the force of the superlative.

Ex. *hūwa el-akbar*, he is the biggest (eldest).

hīyā aṣghar el bandt, she is the youngest of the girls.

hīyā aṣgharhum, she is the youngest of them.

(el) aghlab, (the) most.

§ 54. THE FORMS OF THE NOUN.

Although Arabic nouns are many and various in form, these forms follow regular types, so that the manner of their formation is far more transparent than in any European language.

A classification of these fixed types is all the more important, because Arabic dictionaries are arranged according to the radicals of the root, all the words derived from the same root being grouped together, whatever vowels, prefixes or affixes they may have. As the student gains familiarity with the language, this arrangement has the advantage of gradually familiarising the student with the etymological structure of the language.

A great difficulty arises from the fact that weak letters and doubled radicals undergo certain changes, similar to those which they undergo in the conjugation of the verb.

In the following list are excluded :

a. *Quadriliterals*. b. *Foreign words*, excepting those which by adopting the forms etc. of the language may be considered as true Arabic. c. *The broken plurals*, § 50.

Particles, originally derived from nouns, are included, §§ 59—61.

Note. Nouns whose roots have two radicals are excluded. Ex. *ab*, father; *akh*, brother; *dem*, blood. Some of these have the feminine termination. Ex. *sänä*, year; *mâyä* (*maiyä*), water; *ukh-t*, sister; *bin-t*, girl; *zâ-t*, § 44, note 1.

Those which require a vowel to be placed before them :

√ *ʾ* *i-sm*, name; √ *ʾ* *i-bn*, son; √ *ʾ* *id*, hand.

These shortest roots are most frequently found in Pronouns and Particles.

I. FORMS WHERE VOWELS HAVE BEEN ADDED TO THE ROOT-CONSONANTS, OR THE CONSONANTS DOUBLED.

1. **faʾl** (*feʾl*) :

'ard, earth.

*ʾafsh**, luggage, household-furniture.

*sebt**, Saturday.

kelb, dog.

mahl, comfort, leisure (§ 72. 6).

Adjectives: *sahl*, easy.

ṣazb, difficult.

Infinitives (§ 16. 6):

roots with *w*²: *lôn* (from *laun*), colour.

*kôm**, hill.

roots with *y*²: *zêt* (from *zeyt*), oil.

shêkh, old man, elder, learned man.

bêd, eggs.

roots with *w*³: *sahu*, carelessness.

doubled radical: *keff*, palm of the hand.

ḥarr, heat.

"*add*, as much as (§ 59. III. b. 9).

2. **fīzl**: *kidb*, lie.

tibn, hay, chaff.

gibn, cheese.

kilmä (*f.*), a word.

"*ismä* (*f.*), luck, fate.

*nimrä** (*f.*), number.

with *w*¹: *widn*, ear.

wilza (*f.*), live coal.

with *y*²: *rîf*, country, plain.

original *alif*²: *bîr*, a well.

with *w*³: *ḥilu* (*ḥelu*), sweet, nice.

doubled radical: *bidd*, 'wish' (with suffixes, § 63. 2 a).

wishsh (from *wegh*, *wigh* √ وجه), a face.

3. **fūzl**: *kuṭr*, plenty, many, much.

ṣulm, tyranny, injustice.

shughl, work, business.

"*uṭn*, cotton.

Adjectives: *sukhn*, hot.

Fractions: § 57.

Feminines: *gumza*, Friday, a week; *sukhra*, forced labour.

bukra, to-morrow;

nusbä, relation, kindred.

*w*¹ *wuṣṭ*, centre, midst.

*w*² *ṭūl*, length, duration; *nūr*, light.

doubled radical: *nuṣṣ* (from *niṣf*), half; *'umm*, mother.

fumm, mouth (figurative); *ḥorr*, free.

'ulla (*f.*), porous water-jar.

4. **faḥal** (*fäḥäl*, *fäḥel*): *ḥanak*, mouth.
baṣal, onion; *bäläd**, country, district.
ra'aba (*f.*), neck; *shäbäkä*, net.
*w*¹ *wara'*, paper; *wäläd*, boy.
*w*² *gār* (from *gawar*, § 31), neighbour; *bäb**, door.
ḥäga (*f.*), thing; *ḥäda*, custom.
*y*³ *nädä*, § 33, dew.

doubled radical: *ḥadad*, number; *ḥarar*, damage.

5. **fiḥil** (adjectives): *wiḥiṣh*, ugly.
kinis, small, narrow; *khishin*, rude, rough.

6. **fiḥal** (rare): Ex. from *y*³: *ghinä*, sufficiency.

7. **faḥäl** (*fäḥäl*):

ḥarām, forbidden. *kalām*, speech.

khalāṣ, end, last (§ 59. III. b. 21).

shähädä (*f.*), witness.

gändäzä (*f.*), burial.

*w*² *gawāb*, letter.

- w*³ (*y*³) *khalā*, open country; *ḥadāwa*, enmity.
hawā, wind, air; *ḥalāwa* (*f.*), sweetness, a
warā, behind (§ 60. 10). *sweetmeat.*

doubled radical: *ḥamām*, doves.

tamām, exact (§ 59. III. b. 22).

8. **fiḥäl**: *rikāb*, stirrup; *dimaḡh*, skull.
d(i)rāḥ, arm, ell. *shimāl*, left-side.

Infinitives of Stem III, § 21.

Feminines: *ḥebāra*, expression;
ḥemāra, building;

kitāba, writing.
sitāra, window curtain.

*w*² *ṣiyām* (*iy* from *iw*), a fast.

*y*² (*f.*) *diyānā*, religion; *khiyāṭa*, tailoring; *ziyādā*, increase, more.

*y*³ *ṣešā*, evening; *shifā* (*shifā*), healing, strengthening.

fem. *hikāyā*, story; *ghirāyā*, glue.

9. **fū;āl** (*fe;āl*): *ḥomār*, donkey; *turāb*, dust.

fukhār, earthenware; *dukhān*, smoke (18).

fem. *khurāfa*, fairy story; *khusāra*, loss, damage.

*y*³ *ghunā*, song.

doubled radical: *ruṣās*, lead.

9^a. **fū;āl** (very vulgar): *dūshār*, rubbish, lumber.

10. **fa;īl**, (*fe;īl*, *fi;īl*): *sebīl*, public fountain.

hakīm, doctor; *ghafīr*, watchman.

(*lābān*)*ḥalīb*, milk; *ṭabīkh*, vegetables.

(*yôm el*)*khamīs*, Thursday; *wekīl*, steward, agent.

Certain Infinitives (§ 16. 6).

Adjec. *ketīr* (*kitīr*), much; *ba;īd*, distant.

te'īl, heavy; *ge;īrā*, island.

*w*¹ *wazīfa*, office, function.

*y*³ *nābī*, prophet; *radī*, ugly.

*w*²: sometimes with strong *w*, as in *ghawīt*, deep; *ṭawīl*, long—or with a *w* which becomes *y*, the accent being at the same time shifted and the second syllable shortened, thus producing *fa;īl* (*fa;īl*).

Ex. $\sqrt{\text{موت}}$ *meiyit* (from *marwīt*), dead

$\sqrt{\text{نور}}$ *naiyir*, shining, clear.

$\sqrt{\text{سور}}$ *Seiyid*, Sir (see note).

*y*² similarly: *baiyin*, clear, certain.

ṭaiyīb, good;

ṣaiyīnā, pattern.

Note. *Seiyid*, master, lord, is used in the following forms with the following significations.

a. *Seiyid*, a descendant of the Prophet Muḥammad, pl. *sāda* (§ 50. I. 9): a plural of the plural is *sādāt* (§ 50, note 1).

b. *Sid*, only with suffixes, as *yâ sidl*, 'sir!' (in conversation); *sidak*, your master; *sidnâ*, our master, etc. or as a governing noun, e.g. *sîd el khaddâm*, the master of the servant. *Sidî* is also used before saints' names, as *Sidî Gôhar*, etc.

plu. *asyâd* (§ 50. I. 12) or *siyâd* (§ 50. I. 5).

c. *Sî* is used in invocations with a proper name, e.g. *Yâ Sî Maḥmûd!*

With the feminine termination *seiyid* it is only used with saints' names, as *es-Seiyidâ Zênab*. The altered form, *sitt*, lady, has long been in ordinary use.

11. **faḥûl** (adjectives), comp. 15 and 16: *kasûl*, lazy.

ḡagûz, aged; *ḡasûd*, envious.

fem. *ḡazûba*, difficulty; *sahûla*, ease.

fâlûkâ, boat, felucca.

12. **fuḥûl**: originally the Infin. of I. (§ 16. 6); sometimes also used as a substantival form, as *sulûk*, conduct, tenour of life; *luzûm*, necessity.

fem. *rutûbâ*, dampness; *ḡozûmâ*, banquet.

13. **feḡûl** (from *fuḡûl*), frequently *feḡeiyil* and *fuwêḡil*: *Hosên*, *ḡObêd* (*ḡEbêd*), *Z(o)bêr*, *K(e)lêb*. Names of plants, as *gemmêz*, sycamore-fig. Names of foods, as *sherêk*, *ḡhurêyibâ*. Names of places, as *Suwês*, Suez; *Rumêlâ*, a square in Cairo; *genênâ*, garden; *swê^a*, market-hall. Adjectives, as *قرب* *urêyib*, near; *رفع* *rufaiyaḡ*, thin, fine; *ḡughaiyar* (*zḡhaiyar*), small; *سفف* *s(u)feiyif*, thin, meagre; *كيس* *kweiyis*, beautiful.

Originally this form gave a sense of diminution, which only survives in the word *shwêyâ*, a little, from *شي* *shê*, something (§ 12. 3); *shwêyâ* may be a noun, or an adjective, or an adverb.

Ex. *shwéyet fulús*, or *fulús shwéyá*, a little money.

For *fezél + í*, see below III. 6 B. e.

In Upper Egypt and by the Bedawín everywhere the *fezél* and *fezeiyil*-forms are commonly used for the *fázil*-form (10).

14. **fá3il**, the active Participle, often used as a noun, § 16. 5 a; in Ordinal numbers, § 56.

15. **fá3úl** (hardly to be distinguished from *fa3úl* (11) and *fa33úl* (16), generally in borrowed words):

Ex. *tá3ún*, plague; *3ámúd*, pillar, column.

bárúd, gunpowder; *námús*, gnat.

3ágúz = 3agúz.

fem. *másúrá*, tubes, pipes; *šámúla* (*sāmúla*), screw.

táhúná, mill.

16. **fa33úl** (see 15 and 11): *dabbúr*, wasp.

nabbút (also *nābút*), club, cudgel.

The fem. of *fa33úl* is much used in pet names.

Ex. fem. *Fattúmá*, little *Fatmä*; *Zannúba*, little *Zénab*.

3Aiyúshá, little *3Eishá*; *3Azzúza*, little *3Azíza*.

masc. *Hammúda* (§ 44. 3).

17. **fa33ál** (*fe33ál*): a very frequent form; generally used to denote occupations or permanent qualities.

Ex. *felláh*, peasant; *šabbágh*, dyer.

ṭabbákh, cook; *farrásh*, domestic servant.

tebbán, chaff-dealer; *ba''ál*, grocer.

šarráf, money-changer, banker.

shemmám ('scented'), sweet melon.

Adjectives: *mekkár*, cunning; *battál*, bad; *neshsháf* ('drying'), in *wara'' neshsháf*, blotting paper; *zammál*, 'doing' (see § 16. 3 b).

w° bauwáb, hall porter.

''auwás ('*auwás*), consular messenger, lit. 'archer'.

y° khaiyát, tailor.

Feminines :

Ex. *fellāha*, peasant-woman ; *ghassāla*, washerwoman.
khammāra, hotel ; *naddāra*, spectacles.
tebbānā, chaff store.

*w*² *bawwāba*, doorway.

*y*² *taiyāra*, loose sheet of paper.

fazzāl + *i*, see III. 6 B. f.

18. **fūzzāl** (sometimes weakened to *fuzāl*) :

kuttāb, elementary school ; *dukh(kh)ān*, smoke, tobacco.

*dukkān**, booth, small shop ; *rummān**, pomegranate.

18^a. **fūzāl** (very vulgar) : *tūgār* (§ 50. I. 8), merchants.

19. Rare forms, mostly borrowed words, are

fi33āl in *shibbāk*, window ; *dibbān*, flies ; *tiffāh**, apples.

fi33il in *sillim*, ladder, staircase.

fu33al in *sukkar**, sugar.

fa33il in *battīkh*, water-melon ; **assīs*, clergyman ; *ṣarrāf*
 = *ṣarrāf*, and often in vulgar speech for *fazzāl* (17).

fi33il in *sikkīn*, knife.

fu33ul in *ḥummuṣ*, chick-peas.

II. FORMS WITH PREFIXES.

1. **afjal** : a form used

a. For names of colours and bodily defects.

Ex. *aḥmar*, *akhḍar*, *asfar*, § 44. 1 b.

also *iswid* (in Cairo for *aswad*), black.

a3rag, lame ; *aḥbal*, simple.

b. For the relative, § 53. 2 a.

c. A few other nouns follow this form, as *ashbah*, resembling ; *arba3*, four, § 55.

2. Forms with an *m* prefixed. These generally denote the place, or the time, or the means, whereby the action described by the root is performed.

a. **mafjal**.

- Ex. *maṭbakh*, kitchen ; *markab*, ship.
madbah, slaughter house ; *maṭrah*, place.
 fem. *mahfada*, writing case ; *medräsä**, school.
maṭbaza, printing press ; *mazla*'a, spoon.
mandāra, reception room (for gentlemen).
mektäbä, writing table.

with *w*¹ *mau*'af, stopping or standing place.

*w*² fem. *marwaḥa*, a fan.

*y*² *mazād*, auction ; *mashāl*, transport.

fem. retaining the *y*, *maṣyada*, trap ; *maḍyafa*, village shelter-house.

*y*³ *maznā*, meaning, sense, § 59. III. b. 33.

doubled radical : *maḥall*, place.

fem. *maḥatta*, (railway) station.

ma'ashshä, broom.

maḥashshä, sickle ; but *maḥshashä*, opium-den (from *ḥashīsh*), is uncontracted.

*Älif*¹ with suppression of *Hamzä*, *مئذنة* *mādnä*, minaret (§ 38. 6).

b. **mafjil**: *menzil*, house, home ; *maghrīb*, 'land of the west', Mauretania ; fem. *mazrifä*, knowledge.

c. **mifjal** (rare). Ex. with *y*³ : *mis*'ä, watercourse.

fem. from root with doubled radical : *misellä*, obelisk, lit. 'needle'.

d. **mufjal** (*mufzil*, *mufzul*) : *mushaf*, copy of the Korän.

munkhul, sieve ; *murgäḥa* (*murgiḥa*), cradle.

*w*¹ *mälid*, saint's day.

*y*² *mubīz*, sale.

fem. from root with doubled radical : *muḥabba*, love, friendship.

In Southern Upper Egypt and Nubia *mafjal* and *mafzil* become *mufjal*.

Ex. *murkab*, *Mughrabi*, *Muhdi*, *murhaba*, *mushra3*, ford, *mutrah*, *mudfaz*, etc.

e. **mifjâl** and **mufjâl**: *mihrât*, plough.

munshâr (*minshâr*), saw; *muftâh*, key; *musmâr*, nail.

in roots *w'*, *w* becomes *y*: √ **لد**, *mîlâd*, birth (of Christ);

√ **زن** *mîzân*, balance, plummet; √ **عد**, *mazâd* (§ 4. 3), term, fixed date.

*w*² *mishwâr* (*mushwâr*), commission, errand.

Ālif² *mir'âyâ*, looking glass.

f. The borrowed word *meskîn*, poor, is unique in form.

g. **mafjûl**: Past Part. of Stem I (§ 16. 5 b).

3. Forms with the Prefix (*i*)*n*; see Stem VII, Infinitive (§ 25).

4. Forms with the Prefixes *ta* and *ista*; see Stems II, V, VIII, X, Infinitive (§§ 20, 23, 26, 28).

III. FORMS WITH AFFIXES.

1. The termination **-a** (-**ä**) denoting the feminine gender (§ 44), and the single specimen or action (§ 45).

2. **fajlân**, generally adjectival:

ghaltân, in error; *sakrân*, drunken; *3atshân*, thirsty.

*y*³ *defyân*, lukewarm.

doubled radical:

√ **عيي** *zaiyân*, ill.

√ **جوع** *gauzân*, hungry; generally *gazân* (§ 4. 3).

3. **fajalân**, originally Infinitive (generally formed from *w*²): *nakarân*, denial; *dawarân*, a turning; *dawakhân*, giddiness; *tawahân*, a losing one's way.

4. **fujlân**, originally Infinitive:

bunyân, a building; *nusyân* (*nisyan*), oblivion.

5. **faḥlana** : *ṣaḡhrana*, childishness.

6. The termination **-ī**, fem. **-īyā** (or *-ēyā* in the common speech) is added to nouns. It signifies a belonging to, or connection with, or derivation from the noun. Words with the termination *-ī* or *-īyā* may be divided into the following groups.

A. (Peculiarities of Signification.)

a. *-ī* and *-īyā* are affixed to names of towns, countries, and nations :

<i>Masrī</i> , an Egyptian, Cairene ;	3 <i>Arabī</i> , a 'Bedouin.'
<i>Sūdānī</i> , a Sudanese ;	<i>Hindī</i> , an Indian.
<i>bahrī</i> , 'riverwards', northwards ;	<i>gharbī</i> , westwards.

b. Also to words of various derivation :

<i>ḥarāmī</i> , thief ;	<i>khólī</i> , bailiff (of an estate).
<i>guz'ī</i> , insignificant ;	<i>ḍarūrī</i> , necessary.
3 <i>omāmī</i> , general, common ;	<i>fulānī</i> , somebody's (property) ¹ .
<i>ḥa"ī"ī</i> , truly, really ;	
<i>islāmī</i> , Mohammedan ;	<i>mīlādī</i> , belonging to Christmas Day (II. 2 e), according to Christian reckoning, A.D.
<i>nishmishī</i> , apricot-coloured ;	<i>bunnī</i> (coffee-)brown.

c. When added to strong feminine or broken plurals, it denotes professions and trades :

<i>sāzātī</i> , watch-maker ;	<i>meṣauwārdī</i> , painter, photographer.
<i>gāz(ā)mātī</i> , shoe-maker ;	<i>gend'inī</i> , gardener.
" <i>ulālī</i> , seller of "ulla ;	<i>ṭarābīshī</i> , Fez-seller.

sometimes contracted : *merākībī*, sailor ; *barāsmī*, clover-seller (*bersīm*) ; *ṣanād"ī*, seller, or maker of boxes (*ṣandū*").

d. Both abstract and concrete nouns are found with the fem. term. *-īyā*.

¹ i.e. belonging to *fulān* (§ 12. 3).

Ex. 'ardīyā, warehouse charges.

mudīrīyā (مدير IV. Part. *mudīr*), province.

sultānīyā, dish; *gamzīyā*, company.

gebrīyā, indemnity; *mamnānīyā*, obligation.

kēfīyā, manner.

aḥam(m)īya (*aḥamm*, § 53. 2 a), importance.

B. (Peculiarities of Form.)

a. When the original noun ends in a vowel, the derived noun is formed by rejecting the vowel of the original noun and adding *-āwī* (*-āwī*).

Ex. In Egyptian names of places: *Ṭanta* — *Ṭantāwī*; *Benha* — *Benḥāwī*; *Gīzā* — *Gīzāwī*; *Maṣṣara* — *Maṣṣarāwī*; *Bīblau* — *Bīblāwī*; *Menzālā* — *Menzālāwī*; *Mīnyā* — *Mīnyāwī*; "Änä" — "Änāwī"; *Nabarōh* — *Nabarāwī*; *Eḍkū* — *Eḍkāwī*; *Eḍfū* — *Eḍfāwī*; *Nimsa*, Austria — *Nimsāwī*, Austrian; *Fransa*, France — *Fransāwī*, French; *Brūsya* — *Brūsyaḍwī*, Prussian.

bēḍāwī, egg-shaped.

ukḥāwī (from *akḥū*), belonging to a pair.

ʒ*Abdallāwī*, from ʒ*Abdallā(h)*, § 6. 3, a sort of cucumber.

b. When words end in the syllable *-īyā* (A. d) they generally drop *-īyā*, and take the termination *-āwī*.

Ex. *Maṭarīya* (village), *Maṭarāwī*.

Sher"īyā (province), *Sher"āwī*.

عدي *maṣaddīyā*, ferry boat, *maṣaddāwī*, ferry man.

c. There are various irregular forms.

Ex. *Maghrabi*, from the Maghrib.

Sīwī, from the oasis of Siwa.

Mansūrī, from the town Mansūra.

Enbābī, from the village Enbābā.

shitwī, from *shitā*, winter.

ḥāmāwī, Ḥamath apricots¹.

Burhāmi, belonging to Ibrāhīm.

higrī, reckoned from the 'Hegira' (*Higrā*).

"iblī, southern, in the direction of the *"iblā*.

Mādānī, from Medīna.

Ḥādrāmi, belonging to the province of Ḥādrāmūt.

ḥuṣari, weaver of mats (*ḥuṣr*).

nu"ālī, seller of *nu"l* (nuts, almonds, etc.).

sukari, drunkard; *sukr*, drunkenness.

kutbī, bookseller (*kutub*, books).

fatātrī, hawker of *fatā'ir*, a kind of pastry.

Words ending in *-ī* (*-i*) can take no additional termination.

Ex. *ʔErābī*, an adherent of Arābī Pasha.

In compound expressions the termination *ī* is added to the most important word.

Ex. *Wahhābī*, a 'Wahaby', an adherent of *ʔAbd-el-Wahhāb*.

d. The termination *-ānī* is more rare.

aa. Ex. With place designation.

fō"ānī, upper; *taḥtānī*, lower.

wardānī, hindmost; *barrānī*, outer, foreign.

gūwānī, inner; *wahdānī*, alone, isolated.

auwalānī, first; *aṣlānī*, original.

bb. With names of callings and origins.

fasakhānī, a seller of salt-fish (*fesīkh*), cf. § 4. 3.

ḥalawānī, a seller of sweetmeats (*ḥalāwa*).

fakharānī, potter; *fākhānī*, fruit-seller (√ فكه).

Maʔṣarānī = *Maʔṣarāwī*.

Iskenderānī, Alexandrian (from *el-Iskenderīyū*).

Brūsīānī (comp. Ital. 'Prussiano') = *Brūsīāwī*.

e. *feʔél + ī*, rare.

¹ This is a Syriasm. In Egyptian Arabic it ought to be *ḥamāwī*.

Ex. *şedêrî*, waistcoat.
gezêdî, ballad singer, rhymer.
bitênî, glutton.

f. *fazîl + î*, rare.

Ex. *mellâkî*, belonging to private property.
ne " *âlî*, moveable.
"abbânî, weigh-master (" *abbân*, a steelyard).

IV. The influence of Turkish is evident in the following formations.

1. The terminations *-gi* and *-li* in nouns denoting trades.

gezmagi, shoe-maker. *bâyagi*, shoe-cleaner.
baltagi, messenger. " *chwagi*, landlord of coffee-house.
sufragi, waiter (in private houses).
*tâmârgî**, surgeon's assistant.
egzagi (also *egzâî*, § 50. I. 12), apothecary.
maţbağî, printer. *zarbagî*, coachman.
sharbâtli, § 50, note 1, sherbet-seller.
Môrâlî, Morean. *Ermelli* (*Ermenli*), Armenian.
Uşwânli (*Uşwallî*), of Uşwân (*Aşwân*).

2. Words compounded with

a. *bâsh*, upper, first.

Ex. *bash-kâtîb*, chief secretary.
bash-mutergim, chief interpreter.

bash occasionally follows the noun, and is then commonly lengthened into *basha* (for *bashi*).

hakîm basha, first physician.

farrâsh basha, chief house-servant.

b. *khânâ*, house, which follows the noun.

Ex. *zar(a)bakhânâ*, cart-shed.
egzâkhânâ, chemist's shop, dispensary.
kutub-khânâ, library.
antîk-khânâ, museum.

THE NUMERALS.

§ 55. CARDINAL NUMBERS.

1. The Cardinal Numbers from 1 to 10 are as follows :

- ١ ... 1. *wāhid*, (f.) *wāḥidä*.
 ٢ ... 2. *itnén* (*tintén*, §.) / ثنِيّ (dual ending, § 46, and
 initial vowel).
 ٣ ... 3. *telät(ä)*.
 ٤ ... 4. *arbaḥ(a)*, *arbaht* (√ ر ب ع).
 ٥ ... 5. *khamas*, *khamsä*, *khamast*.
 ٦ ... 6. *sitt(ä)*.
 ٧ ... 7. *sabḥ(a)*, *sabaḥ*.
 ٨ ... 8. *tamānyä*, *tamant*.
 ٩ ... 9. *tisḥa(t)*.
 ١٠ ... 10. *ḡashara(t)*.

wāḥid (*wāḥidä*), when placed before a noun, is the equivalent to our indefinite article, but expresses the numeral *one* when placed after the noun.

For an incorrect use of *itnén* see § 46. 1.

The other numbers may be used either in the root form, or with a final *t*, but the form with *t* is always used where the noun following begins with a vowel.

With the numbers from 3—10 the noun is generally in the plural.

- Ex. *telätä rigälä*, three men.
 sabḥat üläd, seven children.
 temanyä rūsh (for *urūsh*, § 50. I. 6), eight Piastres.

Words denoting coins and weights are generally used in the singular.

- Ex. *zashara gînéh*, £10.
khamṣat ardebb, 5 Ardebb.
tisʒa ratl, 9 Ratl.

Note. *Ḥad(d)* (√ احد § 38. 2) often appears in negative and interrogative sentences by the side of *wāhid*.

- Ex. *ḥadd gēi lissä?* Is any one else coming?
mā-ḥaddish, nobody (with the Verbal negative, see § 17).

The same form appears in the compounds *ḥaddāshar*, eleven, and *yôm-el-ḥadd*, Sunday.

2. Numbers from 11 to 20 are compounded with *zashar*, but the ϵ of *zashar* is generally dropped, and the first *a* lengthened into *ā*, making *āshar*.

- | | | | |
|------------|-----------------------|------------|----------------------|
| 11 ... 11. | <i>ḥaddāshar</i> . | 16 ... 16. | <i>sittāshar</i> . |
| 12 ... 12. | <i>itnāshar</i> . | 17 ... 17. | <i>sabʒatāshar</i> . |
| 13 ... 13. | <i>telātāshar</i> . | 18 ... 18. | <i>temantāshar</i> . |
| 14 ... 14. | <i>arbahtāshar</i> . | 19 ... 19. | <i>tisʒatāshar</i> . |
| 15 ... 15. | <i>khamastāshar</i> . | 20 ... 20. | <i>zeshrîn</i> . |

Numbers from 11 onwards take the noun in the singular;
 Ex. *sittāshar* "irsh, 16 Piastres; *arbahtāshar* rāgil, 14 men.

3. *zeshrîn*, 20, is formed by giving *zashara*, 10 (√ عشر), the strong masculine plural formation, § 48. In like manner 30, 40, 50 etc. are formed by giving this plural formation to 3, 4, 5 etc.

- | | | | |
|------------|------------------|------------|------------------|
| 30 ... 30. | <i>telâtîn</i> . | 70 ... 70. | <i>sabʒîn</i> . |
| 40 ... 40. | <i>arbaʒîn</i> . | 80 ... 80. | <i>tamānîn</i> . |
| 50 ... 50. | <i>khamṣîn</i> . | 90 ... 90. | <i>tisʒîn</i> . |
| 60 ... 60. | <i>sittîn</i> . | | |

In combinations of units and tens, the unit stands first.

- Ex. 24. *arbaʒa we-zeshrîn*.
 36. *sittā we-telātîn*.
 59. *tisʒa we-khamṣîn*, etc.

4. 100. *māya* (*mīt* in compounds).
 200. *mītēn* (*mītēn*).
 300. *tulte-māyā* (*tulte-mīt*).
 400. *rubze-māyā* „
 500. *khumse-māyā* „
 600. *sutte-māyā* „
 700. *subze-māyā* „
 800. *tumne-māyā* „
 900. *tusze-māyā* „

5. 1000. *elf*, pl. *ālāf*.
 2000. *elfēn*.
 3000. *telātālāf*.
 4000. *arbahtālāf*.
 5000. *khamastālāf*.
 6000. *sittālāf*.
 7000. *sabzātālāf*.
 8000. *temantālāf*.
 9000. *tisātālāf*.
 10,000. *zashartālāf*.

11,000 is, however, *ḥaddāshar-elf*, etc.

100,000 „ *mīt-elf*.

1,000,000, *milyōn**, *malyūn**.

Ex. of compound numbers.

٥٨٧٦, 5876, *khamastālāf we-tumnemāyā sittā we-sabzīn*.

٦٨٧٤٣, 68743, *temanyā we-sittīn-elf we-subzemāyā telātā we-arbażīn*.

§ 56. THE ORDINAL NUMBERS.

The Ordinal Numbers from 1—10 have a peculiar form (generally *fāzil*), but the cardinal numbers with the article are used to express the numbers above 10.

first, *awwal* or *awwalāni*, (f.) *awwalā* (in compounds *awwilt*) or *awwalānīyā*, (pl.) *awwalānīyīn*.

second, *tānī*, (f.) *tānyä*, (pl.) *tānyīn*, others.

third, *tālit*, (f.) *tāltä*.

fourth, *rābiḩ*, (f.) *rābḩa*.

fifth, *khāmis*, (f.) *khāmsä*.

sixth, *sādis*, (f.) *sādsä*.

seventh, *sābiḩ*, (f.) *sābḩa*.

eighth, *tāmin*, (f.) *tāmnä*.

ninth, *tāsiḩ*, (f.) *tāsḩa*.

tenth, *ḩāshir*, (f.) *ḩāshra*.

tānī, as an adverb, § 59. III. b. 6.

The following are irregular :

yōm-el-ḩadd, the first day, Sunday.

yōm-(e)l-itnēn, the second day, Monday.

yōm-et-telātä, the third day, Tuesday.

yōm-el-arbaḩa, the fourth day, Wednesday.

yōm-el-khamīs, the fifth day, Thursday.

§ 57. FRACTIONAL NUMBERS.

Fractional Numbers have generally the form *fuzl* for the first decade :

nusḩ, a half.

tult, a third.

rubḩ, a fourth.

khums, a fifth.

suds, a sixth.

subḩ, a seventh.

tumn, an eighth.

tusḩ, a ninth.

ḩoḩr, a tenth.

Note. *ḩoḩr* as a coin is $\frac{1}{10}$ of a Piastre = $\frac{1}{1000}$ of a Pound, *mellīm** (i.e. millième) = 4 Para.

Tumn is the term for the Police divisions in Cairo, of which there were originally eight.

Dual : *tultēn* or *tiltēn*, $\frac{2}{3}$.

The plural is of the form *ifḩāl* (§ 50. I. 12) : *irbāḩ*, *ikhmās*, etc.

§ 58. DISTRIBUTIVE NUMERALS.

Distributive numerals are expressed by the repetition of the cardinal number: *wāḥid wāḥid*, one by one; *sabʿa sabʿa*, seven by seven. Somewhat similar is *awwal banwal* (for *awwal bi-awwal*), one after the other.

PARTICLES.

§ 59. ADVERBS.

Adjectives are largely employed adverbially, without undergoing any change of form.

Ex. *ketīr*, much, very; *ṭaiyib*, good, well.
 baṭṭāl, badly.

The relative is formed in the same way as with adjectives, § 53. 2.

The following list of Adverbs includes those in most common use, without reference to their derivation from nouns or verbs.

I. Adverbs of Place.

1. *hānā*, here. *hānā-ho!* look here (§ 7, note 3).
2. *hānāk*, there.
3. *fēn?* where?
 ʒala fēn? whither?
- 3^a. *min-ēn?* whence?
4. *sawā* (often *sawa sawa*), together.
5. *fō*ʳ, above. *fō*ʳ *ʒan*, higher than.
6. *taḥt*, under. *taḥt ʒan*, lower than.
7. *barrā*, outside.
8. *gūwā*, inside.
9. *warā*, behind.
10. *ʿud(d)ām* (*giddām*, §.), before.

II. Adverbs of Time.

1. *dī'l-wa't* (§ 9, note 1), now.
2. *ba3dén* (*ba3d* + *in*), later, afterwards.
- 2^a. *summa* (pol.), later, afterwards.
3. "*ablā*", before, sooner than.
4. *ašlu*, originally, at first.
5. *nihāytu*, finally, at last.
6. *imtā?* when?
7. *temelli**, always.
8. *ābādān*, never, on no account.
9. *hālan*, immediately.
10. *bedri*, early.
11. *wakhri*, late.
12. *lissā* (§ 3. 2), still, (not) yet.
13. *kemān**, too, also, more.
14. *en-nahār-dā*, to-day.
15. *en-bāreh* (§ 9, note 4), yesterday.
16. *bukra*, to-morrow.
17. *sawā*, together, at the same time (= i. 4).

III. Adverbs of Manner.

a. Affirmation and Negation.

1. *aiwa* (*éwa*), *ah*, yes. 2. *lá*, no.
3. *na3am*, yes. 3^a. *ai-na3am*, yes certainly.
4. *ummāl*, indeed, certainly. 5. *mush*, not.
6. *mā-shē*, § 17:

b. Description and Comparison.

1. *ketír*, much, very often (*generally placed after the noun*).
2. "*awš*", strongly, very much (*placed after the noun*).
3. *mā3den* (*ba3den*), well.
4. *shwēyā*, a little (*placed after the noun*, §§12. 3; 54. i. 13).
5. "*awām*", "*awāmak*", quickly.

6. *tânî*, again.
7. *bishwêsh*, softly, slowly.
8. *bess**, enough, only.
9. "add (with Suffixes), as much as.
10. *ziyâdâ*, more.
ziyâdâ zan, more than.
bi-ziyâdâ, enough, plenty.
11. *kidâ*, so, thus. *kâzâ* (pol.), = *kidâ*.
12. a. *mâ*, in exclamations, how!
mâ used with the Imperfect expresses a wish or desire.
 Ex. *mâ tigi?* Will you not come?
 b. Interrogatively, § 70. 6.
 c. Relatively: *matrah mâ*, the place which.
wa't mâ, the time when.
muddet-mâ, ,,
zêi-mâ, so as; comp. § 61. II. 2—6.
13. *zêi** (with Suffixes), as.
zêi bazdu, alike, just the same.
14. *êzêi* (*âzêi*, *izzêi*), how?
 Ex. with Suffixes. *ezeiyak?* how do you do?
15. *kâm?* how much? *el kâm*, some, a few.
16. *kemân**, also, see II. 13.
17. *bardu*, also (rarely, *bardî*, *bardak*, etc.). Ex. *bardu kwayis*, "that's very nice too!"
18. *lê*, *lêh?* wherefore? §§ 10. 1; 19.
19. *hattâ*, even.
20. *khalîs*, quite, completely.
- 20^a. *sîrf* (pol.), quite, completely.
21. *khalâs*, done, finished.
22. *tamâm*, exactly.
23. *helbett* (§ 9. 4, note), surely, perhaps.
- 23^a. *rubba-mâ* (pol.), perhaps.
24. *yâ-dôb*, at (the) most.

25. *bi'l-a'all*, at least.
26. *fi'l-ghalib*, for the most part.
27. *la-budd* (pol.), necessarily.
28. *dughrî**, straight on.
29. *balâsh*, in vain (§ 60. 28), gratis.
30. *ba'a*, however, but, pray (often only expletive).
31. *yigi*, nearly, almost (§ 40. VII, note 1).
32. *yâzni* (*yazni*), namely, it means (§ 33. 2, note 1).
33. *maznáhá*, namely, that is to say.
34. *sawā*, see I. 4.
35. *yâ-târa* and *hantâra* (§ 39. 1 b), perhaps.....?

§ 60. THE PREPOSITIONS.

The Suffixes (personal pronouns, § 8) are attached to prepositions as well as nouns.

1. *bi* (*be*), in, with, by, at.

—with Suffixes, *bî* (*bîyâ*), *bak*, *bik* (*bîk*, *bîkî*), *bu* (*bîh*), *bihâ*, *binâ*, *bukum*, *buhum* (*bîhum*).

2. *li* (*le*), to, for.

—with Suffixes, *lî* (*lîyâ*), *lak*, *lik* (*likî*), *lu*, *lahâ*, *linâ*, *lukum*, *luhum*.

For the use of *li* in forming the Dative see § 51: *lé* (from *li-ê*)?, why?, see § 10. 1.

3. *fî*, in, into, between, concerning.

—with Suffixes, *fîyâ*, *fîk*, *fîkî*, *fîh*, *fîhâ*, *fînâ*, *fîkum*, *fîhum*.

In compounds, *fa-zarḍak* (§ 4. 3), I beseech you! by your honour!

fîh, there is; *mâ-fîsh* (rarely *mâfîsh*), there is not.

4. *min*, from, out of.

—with Suffixes, *minnî*, *minnak*, *minnik*, *minnu*, *minhâ*, *minnâ* (*minninâ*), *minkum*, *minhum*. The *n* generally assimilates with a following *l*, *r*, *s*, *ṣ*, *sh*, in the spoken language.

5. *zan*, from, away from.

—with Suffixes, like *min*.

6. *zal(a)*, on, over, upon.

—with Suffixes, *zaléyā*, *zalék*, *zaléki*, *zaléh*, *zaléhā*, *zalēnā*, *zalékum*, *zaléhum*. The *l* generally assimilates with the same consonants as the *l* of the article (§ 9. 4).

zal(a) + el becomes *zall*.

mā-zalēsh, (a) That is nothing! (b) I beg your pardon!

7. *fō'*, on; *fō'* *zan* (§ 53. 2 b), higher than; *fō'* *min*, above.

8. *taht*, under.

mush taht el khabar, not worth speaking of.

taht zan (§ 53. 2 b), lower than; *taht min*, under, beneath.

9. *'ud(d)am*, *giddam*, in front of.

10. *warā'*, behind.

11. *'abl*, before, sooner than.

12. *baʔd*, after.

13. *ʔand*, with, at.

14. *ganb* (*gamb*), near.

15. *wayā'*, *waiyā'*, with, at.

16. *miʔā*, *maʔ(a)*, with (less common than 15).

maʔ-zālik, in spite of.

17. *barrā'*, outside.

18. *gūwā'*, inside.

19. *bēn* (*bēnāt*, *banāt*), between.

20. *hawālēn* (with Suffixes *hawālē-*, § 52. 3), round about.

21. *ghēr*, without, excepting.

22. *'uʔ(s)ād*, opposite.

23. *bidāl* (§ 21. 2), instead of, for.

24. *ṭūl* ('length', 'duration'), during.
ṭūl el yôm, the whole day long.
25. *tab3* ('following'), belonging to.
26. *betd3* ('possession'), for the genitive, § 51. 2 b ;
 for the possessive pronoun, § 8.
27. *wi* (*wa*), in oaths and invocations.
- Ex. *wi-n-nābi* ! By the Prophet !
wallāhi (*wallā*), § 6. 3, By God !
wahyāt rāsak, By the life of your head ! etc.

The following prepositions are compound in form only.

28. *bi-dān*, *bi-ghēr*, *min-ghēr* and rarely *balā* (*bālā*), without.
 With Suffixes, *balāyā*, *balāk*, *balāh*, etc.
balāsh (*bala-shē*, § 59. III. b. 29).
29. *li-hadd*, until.
30. *zala-shān* and *min-shān*, on account of, for.
 For phrases with prepositions see § 72.

§ 61. THE CONJUNCTIONS.

COORDINATE.

1. *we* (*w*), and.
2. *fa*, and, and so ; used to introduce the apodosis or a new sentence.
3. *walā*, or ; *wala—wala*, neither—nor.
4. *ba'a*, now, well then !
5. *kemān*, also.
6. *ammā*, but as for.....
7. *lākin*, but.
8. *inna-mā*, only, nevertheless, however.
9. *yā* (*immā*)—*yā* (*immā*), either—or.

SUBORDINATE.

1. *lammā*, when, after, whenever, in order that.
2. *baʒde-mā*, after.
3. *ʿable-mā*, before (always with Imperfect, § 63. 2 a).
4. *mā-dām*, whereas, as long as.
5. *tūl-mā*, as long as.
6. *kulle-mā* (*kullimā*), as often as, each time that.
7. *in(n)*, *le-in(n)*, *ʒala-in(n)*, with Suffixes, (in order) that.
8. *hākim*, for, because.
9. *elli*, that, because.
10. *حيث* *hēs* (chiefly D.), whereas, because.
11. *ʒala-shān*, with Suffixes, because.
12. *lagl-in(n)*, with Suffixes, because.
13. *ikmin(n)*, with Suffixes, since, because.
14. *aḥsan*, *lahsan*, lest.
15. *ke-in(n)*, with Suffixes, as if.
16. *izā* (*āzā*), *āza-kān*, *in*, *inkān*, if (§ 75), whether.
17. *illā*, except.
18. *lau*, if (§ 75).

We may also consider *kōn* (§ 73. 1) as a conjunction.

§ 62. THE INTERJECTIONS.

1. *yā* ! oh ! The vocative is formed by the use of *yā*.
yā Moḥammed ! Oh Mahomet !
yāḥmed ! Oh Aḥmed ! *yābā* and *yammā*, § 51. 3 d.
yallā ! go on ! get along ! § 6. 3.
yakhti (from *yā-ukhti*) ! oh my sister !

yákhúyá ! oh brother! (affectionately).
yá-akhí ! oh brother! (angrily).
yákhînä ! oh (our) brother!
yákhwannä ! brethren! (i.e. my coreligionists!)
yasta (from *yá usta*) ! coachman! driver!
yasyádé ! sirs! (§ 50. I. 12)
yá-salám ! Good gracious!
yá-rét ! would that!

2. *há* ! get on! (Used to animals in riding and driving.)
hargaz (from *há-irgaz*) ! back! turn round! turn aside!
 See *ha*, § 16. 3 d.
3. *sháh* ! get on! (In driving.)
4. *yiss, yess* ! stop! (In driving.)
5. *uff* ! fie!
6. *ikhş* ! *ikhş zalék* ! Shame! Shame upon you!
7. *yáh* ! oh! (Either in joy or disgust.)
8. *hús* ! *huss* ! hush!
9. *kish* ! get away! (To animals.)
10. *biss* ! puss! (Used to call or drive away a cat.)
11. *ikhkh*, kneel! (To a camel).

REMARKS ON SYNTAX.

THE VERB.

§ 63. THE TENSES.

1. The Perfect expresses a completed action, whether the action be in the past, present, or future. It generally corresponds to our Past tense.

Ex. { I was in Suês and bought.
 { *kunte fî's Swês wishterêt.*

When the action is completed in the present, it can be translated by our Present tense.

Ex. { I give you three piastres (at this moment the action
 { is complete).
 { *iddêtak telâtü rûsh.*

{ Are you satisfied?
 { *inte riđît?*

{ Yes, I am satisfied.
 { *aiwa, anä rādî.*

With regard to the Future, the Perfect is always used in the first clause of a conditional sentence, § 75.

For constructions with *kân* and *yekûn*, see § 31, note.

After *bazde-mâ* (§ 61. II. 2) the Perfect can be rendered by our Pluperfect, without *kân*.

The Perfect is also used in a few phrases to express a wish.

- Ex. *kattar (Allāh) khérak!* thank you!
 lit. May (God) increase your welfare!
zisht! Bravo! (lit. 'may you live').

In most expressions of this kind the Imperfect is now used.

2. The Imperfect expresses an incompleted action, whether past, present, or future.

a. It thus generally corresponds with our Future tense.

- Ex. { Will you depart on your travels?
 { *tesáfir?*
 { He will go and bring.
 { *yeráh (i)-yegíb (or wígíb).*
 { May God preserve you!
 { *Allāh yekhallik!*

"*able-mā*, before, always takes the Imperfect (§ 61. II. 3); also *bidd*, 'wish' (§ 54. I. 2).

b. The Imperfect corresponds to our Present tense when the past action is considered as still continuing. This is especially the case in the description of feelings and sentiments.

- Ex. { Do you like travelling?
 { *tehibb es-safar?*
 { Yes, I like it.
 { *anā ahibbu.*
 { I do not know.
 { *māzrafsh.*

The various methods for more accurately representing the Present are given in § 16. 3 a, b and § 16. 5 c.

c. The Latin Imperfect is expressed by using *kān*, 'was', with the Imperfect, § 31.

In such cases the clause is generally dependent on a Perfect.

§ 64. THE PASSIVE.

The Passive may also express the ideas of possibility, fitness, etc.

- Ex. { This door does not open.
 { *el-báb-da má-yinfitihshe.*
 { This window does not shut.
 { *esh-shibbák-da ma-yit'ifilshe.*
inhabb, to be loveable; *ittákil*, to be edible (§ 38. 10).
ma'bál, pleasant; *mas'ál*, responsible, etc.

§ 65. THE DOUBLE ACCUSATIVE.

Certain verbs take two accusatives.

a. Verbs which express making (*zamal*) or finding (*la''a, ilta''a*), or estimating and considering (*hisib, i; zann, u*).

- Ex. { I will make you a porter.
 { *azmilak bauwáb.*
 { He worked the silver into a seal-ring.
 { *da'' el-faðða khátim.*
 { We found the door shut.
 { *la''éni el-báb maskúk.*
 { I considered him a traitor.
 { *ane hisibtu (zannétu) khá'in.*

b. Verbs which express filling (*mala*) and dividing (*'asam, i*).

- Ex. { Fill the glass with wine!
 { *imla 'l-kubbéyá nebíd!*
 { Divide the cloth into three pieces!
 { *i''sim el-gúkh telátä hitet!*

Note. The verbs *adda*, to give (§ 38. 17), and *warrã*, to show, take either a double accusative, or the accusative of the thing, and the dative of the person.

- Ex. *Baḥr-labyaḍ* (§ 9. 4), the White Nile.
Baḥr-lazrā', the Blue Nile.
Tell-el-kebīr, the 'Large Mound'.
Gābāl-laḥmar, the 'Red Hill' (near Cairo).

As feminine combinations of this kind shew, the original co-ordinate construction of substantive and adjective has become a genitive construction.

- Ex. *genēnet-el-Ezbekīyā*, the Esbekiya Garden.

When a substantive, having the definite article, is also qualified by a cardinal number, the number is placed between the article and the substantive.

- Ex. *et-telātā rigālā*, the three men.

§ 67. THE GENITIVE CONSTRUCTION.

(1) In genitive constructions (§ 51. 2 a), the whole expression is definite or indefinite, according as the dependent noun is with, or without, the article.

- Ex. *dūlāb hudūm*, a wardrobe.
dūlāb el-hudūm, the wardrobe.
natīgat hēta, a wall-almanack.
natīgat el-hēta, the wall-almanack.

(2) The following idiomatic expressions of this kind must be noticed.

a. Words compounded with *abū*, father, generally describe prominent qualities.

- Ex. *Abū-'l-hōl*, 'the Terrible', the name of the Sphinx.

Proper names such as

- Abū-sozūd*, Fortunatus.
Abū-'ūra, he with the (large) forehead.
Abū-rās, he with the (big) head.
Abū-khaṭwa, Longshanks.

busāt abū-khamsā gīneh, a carpet worth five sovereigns.

Umm, mother, is also compounded with fem. substantives in this way, but more rarely.

b. *ibn*, son, and *bint*, daughter, are used in expressing age.

Ex. *er-rāgil-dā ibn sittîn sänä*, this man is sixty years old.
ibn arbahtāshar, the Full Moon, lit. 'the Fourteen-days-old'.

c. *kull*, all, every, totality.

kulle shehr, every month.

kulle sänä, every year.

kull en-nās, all men.

kull ed-dinyä, the whole world.

kull is also used with the pronominal suffixes.

Ex. *kullinä*, all of us.

kulluhum, all of them.

d. The superlative form (*afzal*, § 53), the ordinal numbers (§ 56), and *ākhīr*, last, are generally used in the genitive construction. In this case they remain invariable and are not followed by the article.

Ex. *akbar bēt*, the largest house.

aṭwal sikkä, the longest street.

auwal or *ākhīr nōba*, the first or last time.

ākhīr kalām, the last word, i.e. the lowest price.

auwal daraga, the first class (by train, etc.).

§ 68. APPOSITION, ETC.

When a substantive is placed in apposition, it generally denotes material or measure.

Ex. *genzīr dāhāb*, a gold chain.

el-genzīr ed-dāhāb, the gold chain.

ṣandū' khashab, a wooden box.

'irsh khurda, a copper piastre.

wi'"a laḥme, an okka of meat.

ratl bäläh, a ratl of dates.

dráz gúkh, an ell of cloth.

feddán 'utn, an acre sown with cotton.

shibbák 'ázáz, a glass window.

With the article, *er-ratl el-bäläh*, the ratl of dates, etc.

Similarly with *yemîn*, right, and *shimâl*, left, we find for example *idak el-yemîn*, thy right hand, *idu esh-shimâl*, etc.

2. *kull* can also stand in apposition to a substantive. In such cases *kull* must have the suffix and follow the noun, thus,

el-bét kullu, the whole house.

en-nás kulluhum, all people.

For *nefs* in apposition added as a reflexive, see § 70. 3.

3. As with numerals (§ 58), so also with substantives the repetition of the word gives a distributive sense.

Ex. *hittä hittä*, piece by piece.

khatwa khatwa, step by step.

shehri shehri, month by month.

4. The simple accusative is generally used after verbs denoting motion to or from a place.

Ex. *arüh Maşr*, I will go to Cairo.

tesáfir el-Iskenderiyä? Shall you go to Alexandria?

The accusative is also often used to express duration of time.

Ex. *en-nehâr-dä*, to-day.

bukra, to-morrow.

shehr wâhid, (for) one month.

§ 69. THE ADJECTIVE.

As a general rule the adjective follows the substantive qualified, and agrees with it in gender and number.

Ex. *bét kebîr*, a big house.

ôda (ôda) şughaiyara, a small room.

For the use of adjectives with the definite article, see § 66.

Adjectives take the strong masculine plural or a broken plural, never a strong feminine plural.

Ex. *biyât kubâr*, large houses.

uwad (*iwad*, *iwad*) *şughaiyarîn*, small rooms.

Broken plurals of substantives denoting inanimate things can take the adjective in the feminine singular, as these plurals are treated as collective forms.

Ex. *sikak tuwâl*, long streets.

or *sikak tawîla*, „ „

Collective substantives and plural forms with a singular signification (§ 50, note 1) generally take the adjective in the plural (e.g. *el-gamâza dâl*, these people): a few, as *fulûs*, take the adjective in the singular.

When a cardinal number is joined with a noun in the singular (§ 55. 2), the adjective qualifying the noun is in the plural.

Ex. *itnâshar wâbâr gudâd*, twelve new steam-boats.

2. Certain adjectives are invariable.

a. Adjectives ending in *î*, § 54. III. 6.

Ex. *dîk rûmî*, turkey-cock.

farkha rûmî, turkey-hen.

diyûk rûmî, turkey-fowls.

natîga mîrî, an official calendar.

mâyü şahrîgî, cistern water.

segâ'ir istânbûli, Turkish cigarettes.

b. Adjectives borrowed from other languages.

These are: *tâzâ*, fresh.

şâgh, full weight.

sâdâ, simple, without extra.

dughrî, straight, just.

kuhnä, worn out.

bash'a, another.

Ex. *fatîra tâzä*, fresh pastry.

khamsä rash şagh, 5 piastres sterling.

c. As a rule the words *ketîr*, much, and "*ulaiyil* (*'alil*), little, are invariable.

Ex. *mâyä ketîr* (or *ketîrä*), much water.

zasâkir ketîr (or *kutâr*), many soldiers.

mâyä 'alil (or *'alilä*), little water.

§ 70. THE PRONOUN.

1. The personal pronouns are often added to verbs, even when no ambiguity can arise, see § 16. 1, note 2, and § 16. 2, note 1.

Frequently the pronoun serves to make the pronominal and verbal suffixes more emphatic.

Ex. *bêti anä*, my house.

sikkitnä iñnä, our street.

çarabûni anä, they beat me.

a'âl-lak intä, I tell you.

See *anä mâ-lî* ? (§ 70. 6).

2. Both the masculine (a) and the feminine (b) form of the personal and demonstrative pronouns are used for the neuter.

(a) *kullu*, all of it.

nihâitu, at the end of it, finally (§ 59. II. 5).

barðo, it also.

See *mâ-fîsh* and *mâ-çalêsh*, § 60. 3, 6.

(b) *maznâha* (§ 53. III. b 33), lit. 'the meaning of it', 'i.e.'

nah(â)rîhâ, 'the day of it', on the same day (§ 6. 2 note).

muddithâ, at the same time.

The feminine is also used in describing weather, governed by *dinyä* (fem.), 'weather', understood.

Ex. *be-tunṭur*, it rains.

ed-dinyä naṭar, 'the weather is rain' (§ 73. 1).

3. In expressing the Reflexive, use is made of the words *nefs*, soul, *zât*, being, and more rarely *rûḥ*, spirit.

Ex. *ḍaiyaḗte* (*ḍaiyaḥte*) *nefsak* (*zâtak*, *rûḥak*),
thou hast ruined thyself.

garaḥet zâthâ (*nefsihâ*),
she has wounded herself.

garaḥû nefsum (*zâthum*),
they have wounded themselves.

The same words, sometimes in apposition, sometimes in the genitive construction, express 'the same' and 'self' when referring to living beings. For things without life *zât* and *ḗen*, 'eye', are used.

Ex. *anâ nefsi*, I myself (or *zâtî* or *rûḥî*).

el-hâga zâthâ (*ḗenhâ*), the same thing.

or *zât* (*ḗen*) *el hâga*, "

zêi ḥâlâtî, just like myself.

4. 'One another' is generally expressed by *baḗd*, more rarely by the VI. verbal form (§ 24).

5. The relative Particle *elli*, 'the which' (§ 11), is only made use of when the substantive to which it refers is defined by the definite article, or by a following genitive.

Ex. *iddînî el-kitâb, elli "arêt fîh*,

Give me the book in which I have read.

iddînî kitâb akḥûk elli, etc.,

Give me the book of your brother in which, etc.

But *iddînî kitâb a"ra fîh*.

Give me a book in which to read.

6. The Interrogative pronouns and adverbs are generally placed at the end of the sentence, thus,

ismak é? what is thy name?

bétak fén? where is thy house?

khabar é? what is the news?

gara é? what has happened?

min gihat é? in which respect?

nimret kám? what number?

abşar é? what do I know?

intä mîn? who are you?

el-bäläh-da bi-kám? how much are these dates?

es-sáza kám? what o'clock is it? or, at what o'clock?

but *kám sáza?* how many hours? how long?

The Interrogative Pronoun *má*, though very common in the written language, only survives in spoken Arabic in certain stereotyped expressions.

Ex. *má-lak?* What have you? What is the matter with you?

aná má-lî? What does that matter to me?

Similarly *inte málak?* *huwa má-lu?* *iḥnä má-l(i)nä?* *intü má-l(u)kum?* *hum má-l(u)kum?*

For *má*, see § 59. III. b 12.

§ 71. THE NUMERALS.

1. The word *sáza*, hour, may take the numeral either before or after it.

When the numeral is placed before it, *sáza* signifies *hour*, as

ane nishît telâtä sâzât,

I have walked three hours.

ane ishtaghalt arbaş sâzât,

I have worked four hours.

When the numeral is placed after *sáza* it signifies *o'clock*.

but *lázim tigi* (§ 63. 2 a) *es-sáza telâtä,*

You must come at three o'clock.

2. For rules of Syntax connected with the ordinal numbers, see § 67. 2 d.

§ 72. THE PREPOSITIONS (COMP. § 60).

1. *bi*.

"*ahwä bi zanbar*, coffee with ambra (a liquid perfume).

kän ye'älu bi-t-turkî, he said it in Turkish.

be-tikkellim bi 'l-inglîzî, do you speak English?

bi-käm? for how much?

bi-sittä rûsh, for six piastres.

"*äblu bi-yômén*, earlier by two days.

2. *li* is used in rendering 'to have', 'to possess'.

Efendînä lu särâyât ketîr, the Viceroy has many palaces.

linä kelb we 'utta, we have a dog and a cat.

Possession, in reference to debts, is expressed by *zala* (6).

4. *min*.

misiktu min-d(i)râzu, I seized him by the arm.

ane başşet min esh-shibbâk, I looked out of the window.

"*ureiyib min*, near to.

min zämân, for a long time (since).

min muddet-mâ gêt, since the time that I came.

min-faḍlak! with your permission! 'please!'

ane bazeddu min aşhâbî, I reckon him among my friends.

For the formation of the comparative with *min*, see § 53. 2 a.

5. *zan*.

sa'al zan, to ask after.

kashaf zan, to look for.

istaghna zan, to do without.

ghaşb(an) zan, or *ghazb zan*, against (somebody's) will.

Ex. *ghaşb(an) zannak*, against thy will.

zebâra zan, expression for, as much as.

keshf zan, a list of.

For its use in the formation of the comparative, § 53. 2 b.

6. *ʒal(a)*.

baštaǧhal ʒala'l-ǧhâz, I work by gas-light.

ʒala yemînak! to the right hand!

ʒash-shimâlak! to the left hand!

salâm ʒala, greeting to.

ʒala-ʒaks-min, in opposition to.

khammin ʒala, to guess at.

ʒaʒb ʒala, hard for.

ḥarâm ʒala, forbidden to.

sahl ʒalâyä, easy for me.

ʒaʒîz ʒalâyä, dear to me.

ʒêb ʒala, disgrace to.

lak ʒalâyä fulûs, I owe you money.

lâyä ʒalêk fulûs, you owe me money.

Elliptical uses of *ʒal(a)*:

ʒuǧḥaiyar ʒalâyä, too small for me.

di mush kwaiyis ʒalêk, that is not nice of you!

ǧhâlî ʒalêh, too dear for him (price).

ǧhibte ʒalêk, I have kept away from you too long.

makar ʒala, to out-wit.

ʒala kulle ḥâl, at any rate, in any case.

ʒala mahlak, at your leisure, gently!

ʒala khâṭrak, or *ʒala kéfak*, as you wish!

ʒala'l-ǧhâ'ib, by heart, by memory.

ʒala'l-khuṣûs, especially, in particular.

ʒala ʒannî, in my opinion.

ʒala tekḥmînî, in my idea.

ʒala ṭaraf, at the expense of.

ʒala-shân, on account of, because of.

ʒâl ʒala, to call.

sa'al ʒala = *sa'al ʒan* (5).

13. *ʒand*.

ʒandak! Stop! (to the coachman).

This word, like *li* (2), is also used in rendering 'to have'

Ex. *ʒandak* (or *ʒandakshe*, § 74. 1) *gūkh?*

Have you any cloth?

ʒandî! I have.

ʒandî also means 'in my opinion'.

As in European languages, two prepositions may be combined. This generally occurs in cases where a change of condition, or position, is to be expressed.

Ex. *inzil min fō'es-sutūh,*

come down from off the roof.

tallaz ez-zenbīl min taht el-kānān,

bring out the basket from under the hearth.

anā gēi min ʒand akhāyā,

I come from (being) with my brother.

§ 73. THE SIMPLE SENTENCE.

1. The word 'is', when it serves merely as the copula to connect the subject and predicate, is generally not expressed.

Ex. *ane ʒaiyān,* I am ill.

intā gāmīd, thou art strong.

So also in phrases about the weather.

Ex. *ed-dinyā harr,* it is hot, lit. 'the weather (is) heat'.

Otherwise *kān*, was, is employed.

The verbal noun *kōn* is used for the copula in dependent sentences, when the subject is a pronoun. The pronoun is always expressed, but the suffixes are added to *kōn* as well.

Ex. *maza kōnī anā ʒaiyān,* although I am ill.

li-kōnak intā gāmīd, because you are strong.

2. With reference to the agreement of the subject of a sentence with the verb, modern Arabic still distinguishes between the *Verbal sentence* (where the verb stands at the beginning of the sentence), and the *Nominal sentence* (where the noun stands first).

In Verbal sentences the verb is generally in the 3 pers. masc. sing., without regard to the number or gender of the following noun.

Ex. *gānī gawābāt ketīr*, many letters came to me.
simiz el-bint, the girl heard.

The verb and noun *may* however agree.

Ex. *gatnī gawābāt*; *sim(i)zet el-bint*.

In Nominal sentences the verb and noun must agree.

Ex. *el-gawābāt gum (gat)*.
el-binte sim(i)zet.

Collectives and broken plurals are generally treated in this matter as fem. singular.

Ex. *sitt ushhur khulṣet*, six months are completed.
en-nās be-tiṣraf, the people know.
en-niswān timshi, the women walk.

3. Predicative adjectives and participles agree with the subject in number and gender.

Ex. *el-wālād gazān*, the boy is hungry.
el-binte gazānā, the girl is hungry.
el-gāmiḥ ḥālī, the mosque is high.
el-mādnā ḥālyā, the minaret is high.
el-biyūt ḥālyīn, the houses are high.

4. For Negative sentences see § 17.

The Negative is expressed in certain cases by *lā*, 'not'.

a. In some set phrases like *lā-shekk*, there is no doubt, undoubtedly; *lā-budd (min)*, there is no help (for...), one must ...

b. After *خاف khāf*, *a*, to fear.

Ex. *anā khā'if lā yū'aḥ*, I am afraid he will fall.

§ 74. INTERROGATIVE SENTENCES.

Direct interrogation is generally denoted only by a change of voice.

- Ex. *anä zārīf?*, do I know?
agi?, shall I come?
intä zaiyān?, are you ill?

When an affirmative answer is expected, *she* (§ 12) is added.

- Ex. *zandakshe maṭwa?*, have you a penknife?

When a negative answer is expected, *hūwa* (*hīyā*) is placed at the beginning of the sentence.

- Ex. *hūwa tiẓmīl kidā?*, you won't do so, will you?

The particles *yāẓnī* (§ 59. III. b 32), *yā-tāra* and *hal-tāra* or *han-tāra* (§ 59. III. b 35) are placed sometimes at the beginning, sometimes at the end of the sentence, when the answer expected is uncertain.

2. The 'if' or 'whether' of an indirect question is expressed by *izā*, or more rarely by *in*.

§ 75. CONDITIONAL SENTENCES.

Modern Arabic distinguishes between conditional and hypothetical sentences.

In a conditional sentence *iza* or *in* is followed by the Perfect (§ 63. 1) in the conditional clause, while either the Perfect or Imperfect may be used in the consequent clause.

Hypothetical sentences are introduced by *lau*, *iza* or *in* (or *lau-lā'in* in a negative clause), followed always by the Perfect in both clauses.

Ex. *iza (in) haṣṣaltinî, nesâfir sawa sawa,*
if you catch me up, we will travel together.

lau (more rarely iza or in) kunte haṣṣaltinî, kunnâ sâfirnä sawa sawa,
if you had caught me up, we should have travelled together.

But *lau haṣṣaltinî, kunnâ sâfirnä sawa sawa,*
if you should catch me up, we would travel together.

lau-lâ-'in kunte haṣṣaltinî, mâ-kunnâsh sâfirnä s. s.,
if you should not catch me up, we should not travel together.

Instead of *iza (in)* followed by the Perfect, *iza-kân (in-kân)* is often used, followed by the Imperfect. In such cases *kân* is generally invariable.

Ex. *iza-kân (in-kân) tehaṣṣalnî, nesâfir sawa sawa,*
if you catch me up, we will travel together.

READING LESSONS.

READING LESSONS.

The following stories are a vulgarised transliteration from a modern Egyptian book of tales called *Qatd'if el-Latd'if* (قطايف اللطائف), Cairo 1889.

1. El-fellâh wa-l-abûkâtô (Q. L. 32).

Wâhid min el-fellâhin¹ el-fransâwiyîn¹ râḥ yôm li-Bâriz, we-lammâ kân² yitfarrag² jala-l-medînä, wiṣil li-wâsjet-el-ḥa''''ânîyâ, we-shâf henâk sâja kebîrâ kwayisâ mut''''ana³, mezalla''''a⁴ jala-ḥêṭ es-serâyâ, fa-baṣṣe⁵ lahâ ketîr. we fi-l-wa''''t zâtu⁶ kân wa''''t (maṣâd) dukhûl aṣḥâb el''''aḍâya wa-l-abûkâtîyâ⁷ li-l-meglis, we-kân kulle-dâkhil jandu maḥfaḍet (maḥfaṭṭ) el-aurâ'' taḥte bâṭu. fa-wâhid min-el-abûkâtîyâ elli kânet ''adîtu mit'akhhara, kân ''azdu yehazzar maṣ-al-fellâḥ, wit''addim-lu we''âl-lu : betitfarrag⁸ jala-êh ? fa-shâwir el-fellâḥ lissâja we''âl-lu : jalâ-di ! fa''âl el abûkâtô : di ṭaḥûnä ! fa-radde jalêh el-fellâḥ ḥâlan⁹ : ḥa''i''atan⁹, anâ shufte ketîrin¹⁰ min-el-ḥamîr dakhalum min-hânâ ḥâmlîn¹¹ zekâyib ! fi-wa''tihâ khigil el-abûkâtô we-taraku we-mishi.

¹ §§ 47, 48.

² § 63. 2c.

³ § 22. 2.

⁴ § 20. 3.

⁵ § 5 a.

⁶ § 70. 3.

⁷ § 47, note.

⁸ § 16. 3a.

⁹ § 51. 3c.

¹⁰ § 48.

¹¹ § 16. 5a.

2. Et-Turki wa-l-f¹ (Q. L. 37).

Kân wâhid Turki 3andû fi¹ min-şughr-sinnu we-kân ism el-fi¹-dih Muḥammad, we lâkin mâ²-min-marra yindah et-Turki-dih li-l-f¹ illâ wi³ul-lu : yâ shêkh 3Omar ! fa-zih⁴et rūḥ esh-shêkh Muḥammad li-kôn⁵ sidu mâ-yizrafshe ismu el-ḥa⁶’i, fa-yôm min-el-iyâm lammâ kân⁴ yu³’ud⁴ waiya sidu yithaddit fa-’âl-lu sidu : iḥki-lnâ ḥikâya nissallâ bihâ ! fa-’âl : yâ sidi, kânet ummi mishtâ⁷ a⁵ li-khilfet eṣ-şubyân fa-’âlet : izâ-kân⁶ rabbî yitẓimnî⁷ wâlâd, asammiḥ Muḥammad. fa-arâd⁸ Allâh we-ḥiblit-bi, we-fi-wa⁹t-ḥemlihâ kânet te’ûl : bukra yigi Muḥammad, wawaddih el-kuttâb-liḥadde-mâ waḍaḍitni we-sammitni Muḥammad. fa-kibir Muḥammad we-ḗala-shân-kidâ ismî Muḥammad ! fa-baṣṣ et-Turki 3alêh we-’âl-lu : 3afârim, shêkh 3Omar ! fa-’âl el-fi¹ : bardî ismî esh-shêkh 3Omar ? ane mâ-be’êtshe⁹ a³’ud⁹ 3andak ! fa-’âl-lu et-Turki : lêh ? fa-’âl el fi¹ : li-kônak¹⁰ baḗd-et-tefsîr-dih mush-jârif¹¹ ismî ! fa-ṣâret mâtâl (mäsäl) : ‘ 3afârim, shêkh 3Omar ! ’

¹ § 3. 26.² § 59. III. 12d.³ § 73. 1.⁴ § 63. 2c.⁵ § 26. 1b ; § 32. VIII. b.⁶ § 75.⁷ § 22. 2.⁸ § 22. 1.⁹ § 63. 2c.¹⁰ § 73. 1.¹¹ § 16. 5c.

3. El-Feilasûf (Falafûs) we-ḗabdu (Q. L. 40).

Kân li-wâhid min-el-falâsfâ (falâfsâ) 3abd, fa-yôm-mâ¹’âl el-falafûs li-ḗabdu : anâ biddî arûḥ fi-l-ḥammâm, we-lâkin ’ahle⁹-mârauwaḥ² rūḥ inte we-shûf-li fi-l-ḥammâm fih³ nâs walla lâ ? we-’ul-li lammârûḥ⁴ henâk. we-kân wa⁵t-eṣ-şubḥiyya fa-râḥ el-ḗabd wistanna⁵ sidu⁶ li-hadd-el-ḗaṣr. fa-lammâ gih⁷, ’âl-lu sidu : lêh 3auwa⁸te bi-l-mu’dâr dih ? le’êt nâs fi-l-ḥammâm walla lâ ? fa-’âl-lu : yâ sidi⁶, mâ-fish³ illâ râgil wâhid. fa-’âm el-falafûs we-khad el-ḗabde waiyâḥ⁸ we-dakhal fi-l-ḥammâm we-shâfu⁹ mazḥûm zaḥmâ ketirâ mâ-yiktarshe 3alêh, ḥattâ mâ-

yi"darshe yûda3 riglu. faltafat li-3abdu we-"âl-lu: la3net-Allâh 3alék el-ab3ad! mâ-kafakshe¹⁰ teghîb min-eş-şubhîya li-l-3aşriya we-tikdib 3alêyâ¹¹ kemân, wit"ûl: mâ-fîsh fi-l-ĥammâm illâ wâĥid? fa-"âl el-3abd: yâ sîdî, waĥyât¹² râsak, mâ-fîsh illa-r-râgil-di! we-shâwir¹³ 3ala-wâĥid min-en-nâs. fa-"âl sîdu: izzêy di? wa-l-ĥammâm mazĥûm? fa-radde 3alêĥ: lammâ ba3at-tinî hânâ fa-dakhalte we-wagatte ĥagar fi-wušt-sikket-el-ĥammâm, we-kull-en-nâs el-maugûdin hânâ, ellî yekhushsh minhum, yi3tar fi-l-ĥagar-di we-fih yi"a3¹⁴ 3ala-wishshu we-fih yi"a3 3ala-"afâĥ¹⁵ we-fih tingiriĥ riglu û-mâĥaddish¹⁶ iftakar, in yirkin el-ĥagar-di li-êy¹⁷-ĥittâ. fa-lammâ dakhal er-râgil-dih we-shâf el-ĥagar we-"able-mâ yi3tar fih, shâlu we rakanu ganb-el-ĥêta. fa-anâ lammâ shufte dih, 3ilimte innu mâ-fîsh fi-l-gamâ3a dôl¹⁸ illâ dâĥó¹⁹. fa-"âl-lu sidu: yâ "abîĥ: ane ba3attak lagle teshûf-lî el-ĥammâm, izâ-kân fih nâs walla ba3attak lagle titfalsif (titfalfis)? we-3ala-shân-kidâ²⁰ bi"ûlû²¹: we-elfe rigâlâ yu3adde²² bi-wâĥid.

¹ § 59. III. b. 12c.² § 61. II. 3.³ § 60. 3.⁴ § 61. II. 1.⁵ § 61. I. 1.⁶ § 54. I. 10, note.⁷ § 40. VII. 1.⁸ § 60. 15.⁹ § 18.¹⁰ § 63. 2c.¹¹ § 60. 6.¹² § 60. 27.¹³ § 32.¹⁴ § 30.¹⁵ § 8. 1.¹⁶ § 55. 1, note.¹⁷ § 12. 1.¹⁸ § 73. 2.¹⁹ § 9. 3.²⁰ § 72. 6.²¹ § 16. 3a.²² § 42.

4. El-Inglîzî wa-n-Nimsâwî¹ (Q. L. 47).

Inglîzî we-Nimsâwî it"âblum fi-s-sikkâ we-amsâ² 3alêhum el-wa"t, fa-wagadum lôkanda fa-dakhalum. we-ba3de-mâstarâĥum, 3alabum el-3ashĥ we-lammâ mâ-kânshe bâ"î fi-l-lôkanda illâ fakhde-farkha we-gâbu şâĥib-el-lôkanda luhum ye"addim 3ozru, fa-kân kulle-wâĥid biddu yekûn el-fakhde-dih lu hûwâ, le-innu³ mâ-yekeffîsh itnên. fa-"âl el-Inglîzî li-n-Nimsâwî: ta3âla⁴ yâ şâĥbî, imsik ganb-el-fakhde-dih bisnânak wamsiku anâ min el-ganb-et-tânî we-nitkellim ma3-ba3dînâ, fa-elli yiftaĥ ĥanaku yis"at ĥa"u we-yâklu et-tânî. fa-riđi en-Nimsâwî

bi-kidä. we-maʒlûm ʒand-en-nâs kulluhum, inn-el-Ingliʒ lammâ yithadditum mâ-yiftahûsh isnânhum. fatkellim el-Ingliʒî, we-lammâ radde ʒalêh en-Nimsâwi we-kân min-dimn kilmâtu: yâ! kân yilzam innu yiftah hanaku ʒand-el-lafʒâ-di, we-tarak (saiyib) el-fakhde fa-khadu-l-Ingliʒî we-akalu.

¹ § 54. III. 6 B. a.

² § 22.

³ § 61. II. 7.

⁴ § 34. VI.

5. Et-telmiz wa-l-ḥammâr (Q. L. 79).

Wâhid min-talâmzet-"Aṣr-el-ʒênî fî-Maṣr rikib ḥomâr min-el-bâlâd li-l-"aṣr, we-lammâ wiṣil, mâ-lâ"âsh waiyâh illâ ʒeshrin faḍḍa, fa-iddâhâ li-l-ḥammâr. fa-lammâ baṣṣ el-ḥammâr li-l-ugra-di el-"alila khâliṣ, baṣṣe li-t-telmiz we-"âl-lu: dehdih yâ sidnâ¹? we-mâ-yeghibshe ʒan-el-wâhid elli yiʒmilûh el-ḥammâra maʒ-elli yirkab waiyâhum lamma yiddi-lu ugra "alila. fa-zaʒʒa" et-telmiz we-"âl li-l-ḥammâr: 'keskisâh brômîr el-bôtâs sulfât ez-zing karbûnât es-sôdâ!' fa-khâf el-ḥammâr we-"âl-lu: mâhish ḥâwgâ yâ gâdâʒ! we-ʒann, innu wâhid min el-Freng, we-di laghwitu. we-mishi el-ḥammâr li-ḥâlu witkhallaṣ et-telmiz bi-lisân-el-hikmâ.

¹ § 54. I. 10, note.

6. El-wâʒiz wa-l-gamâʒa (Q. L. 100).

Lammâ kân wâhid min-el-wâʒizîn yûʒiz en-nâs, itlafat yemîn û-shimâl we-"âl-luhum: elli yekûn min-kum mirtâh¹ bimirâtu fa-yu"ʒud, welli yekûn taʒbân minhâ fa-yu"af! we-baʒde-mudda shâf inn-eu-nâs kulluhum kânû wâ"ifin illâ wâhid kân "âʒid. fa-"âl-lu: inte yâ râgil mirtâh¹ maʒamrâtak? fa-"âl-lu: lâ yâ sidî âbâdân², inna-mâ enbâreh ḍarabitnî bi-l-"ub"âb ʒala-rigli fa-kasarithâ, wâho³-s-sâbâb li-kônî mush wâ"if. fa-ḍihik el-"ôm ʒalêh we-mishyûm.

¹ § 32.

² § 51. 3c.

³ § 9. 3.

7. El-ghurâb we-aulâdu (Q. L. 113).

Lamm el-ghurâb aulâdu (ûlâdu) fi-zât-marra we-"âl-luhum: yâ-ûlâdî, fih makhlû"¹ fi-d-dunyâ ismu benî-Âdam wal-makhlû"-di mekkâr "awi we-hûwa jadûwinâ we-kân yûsif wikattar fi-beni-Âdam, we-"âl: in be"êtû yâ-ûlâdî bîd²-beui-Âdam ḥâga ṭawîla yaẓni³-l-ẓaṣâyâ, win ḍarab-bihâ wâḥid minkum we-ṣâbtu, mâ fish shekk innu yemût. win misik ḥâga min-el-ard, izlamû innu biddu ḍarbukum (yiḍrabbukum)-bihâ. fa-"âl-lu wâḥid min-ûlâdu: inte bitwaṣṣinâ ẓala-l-ḥâgat-ez-ẓâh(i)ra, we-besse mush meẓallimnâ ẓan-el-ḥâgat el-makḥfiyâ! fa-"âl-lu: wêh-dih, yâ wâlâdî? fa-"âl: in kharrag min-ẓibbu ḥagar we-ḍarab-bu wâḥid minnâ, yib"a et-tedbir izzêy? fa-"âl-lu abûh: rûḥ yâ ibni, inte ghurâb ibn ghurâb! fa-"âl el-wâlâd: mâ-fish shekk we-yilzamnâ lammâ neshûf el-makhlû"-di nihrab minnu wessalâm!

¹ § 16. 5b.² § 60. 1.³ § 33. 2, note 1.

8. El-ghafir en-nebih (Q. L. 123).

Fih kubri fi-giḥa min-gihât Amerîka timshi ẓalêh wâbûrât¹ sikket-el-ḥadid û-mâ-fish ganbu maḥatta² welâ teleghraf we-besse maṣlaḥet es-sikkâ rettibet li-mulâḥẓitu³ ghafir, wa-r-râgil di sâkin⁴ ganb-el-kubri fi bêt ṣughaiyar maẓimrâtu we-ûlâdu. we-fi-yôm min-îyâm esh-shitâ gat⁵ zawâbiẓ shedidâ we-khalajet el kubri min-maḥallu. we-lammâ shâfu er-râgil we-fidil ẓala-wuṣûl⁶-el-ekseberês sâzatên⁷, kân yiftikir yiẓmil izzêy ẓala-shân yenebbih ẓala-usta⁸-el-wâbûr, we-"âm mā-ẓandûsh⁹ ḥîla. we-dakhal bêtu we-"âl limrâtu we-ûlâdu: shîlû¹⁰ elli fi-l-bêt kullu wanâ waiyâkum we-shâlum zêy-mâ amarhum we-kharagum zêy bidduhum bêt ghêru. wa-r-râgil dannu¹¹ mâshi wimrâtu we-ûlâdu warâh, lammâ mishyum masâfet ẓashart imyâl ẓala-sherîṭ-es-sikkâ we-henâk lammum el-ẓaifsh fô"-min-es-sherîṭ we-"azadum yistaraiyaḥum, we mâ fâtshe zâmân lammâ simẓum dawî el-

wâbûr el-gêy, fa-"âm we-walla; en-nâr fi-l-jaḡfsh elli kân waiyâh, we-kân kulle min "ashshe-ruzz we-khashab, we-sha;ḡlilet¹² en-nâr we-ṭili; lahlûbithâ. we-shâf usta-el-wâbûr en-nâr mesha;ḡlilâ, fa-ragga; el-wâbûr lammâ mishi shwêyâ shwêyâ¹³ li-maḡall en-nâr, we-wa"af we-nizilet¹⁴ er-rukkâb litshûf el-khabar êh. we-shâfum er-râgil winrâtu we-ûlâdu we-sa'alûhum zan-en-nâr. fa-"âl-luhum : el-kubri ta;ṭa;ṭitu er-zawâbi; û-min-khôfi ;ala-l-wâbûr wa-r-rukkâb ;amalte el-ḡari"a di elli hiyâ ;aḡfsh-e-bêti. we-lammâ ;ilmum er-rukkâb, insharaḡum minnu we-an;amum ;alêh we-khabbarum el-ma;ḡlaḡa bi-kidâ we hiyâ iddit-lu mukâfa'a¹⁵, ḡattâ innahâ ;amalitu wâhid min-a;ḡdâ¹⁶ meglishâ.

Ba;ḡdên sa'alûh, in ḡa;ḡal khôf fi-maḡall zêy-di wizzêy yekûn et-tedbîr ? fa-"âl-luhum : yilzam fi-misl el-aḡwâl-di yekûn ;and el-ḡhafir sawârîkh¹⁷ ḡomr¹⁸ we-bîd¹⁸, yewalla; el-aḡmar izâ-kân khôf "uddâm-el-wâbûr wiwalla; el-abyaḡ mâ-dâm mâ-fish khôf. fa-lammâ sim;um ba"iyet el-a;ḡdâ, istaḡsinum¹⁹ ra"yu, fa-amarum yimshû ;alêh, we-dannuhum¹¹ mâshyîn ;ala-l-amr-di li-ḡadde-yômnâ fi-Amerîka. fa-l-;a"l yis;id²⁰ ;âḡbu winagḡi nufûs ketîrâ ! nis'al Allâh lâ-yiḡrimnâ min-et-tauffi"²¹.

¹ § 49. 6. ² § 54. II. 2a. ³ § 21. ⁴ § 16. 5a. ⁵ § 40. VII. 1.

⁶ § 16. 6. ⁷ § 46. ⁸ § 51. 2a. ⁹ § 17 a, note 4. ¹⁰ § 31.

¹¹ § 40, note 2. b. ¹² § 41. ¹³ § 54. I. 13, and see § 58. ¹⁴ § 73. 2.

¹⁵ § 21. ¹⁶ § 50. I. 12. ¹⁷ § 50. II. 2. ¹⁸ § 50. I. 1. ¹⁹ § 28.

²⁰ § 22. ²¹ § 20. 3.

9. ;Awâ'id ahl-Ma;ḡr fi-wa"t eg-gawâz (Q. L. 185).

fi-l-khuṭûba.

Esh-shebb el-ma;ḡri lammâ biddu yiggauwiz¹ izâ-kân lu umm walâ ukht walâ "arib wizâ kân ma-lûsh ḡadde² min-el-"arâyib, ye"ûl li-wâhid min-ḡirânu min-el-ḡarîm ;ala-in tedaubar-lu ;ala binte, li-kônu mâ-yimkiunûsh yukḡṭub ḡûwa li-nefsu ;ala-shân mâ-yeshûfshe el-banât. fa-terûḡ es-sitte-di, fa-in kânet ;âḡbet-na;ar walla balâ³-na;ar—el-"azd⁴ hiyâ we-dimmithâ—we-lammâ

tekushsh fi-l-bêt elli fih banât, tibtidî te"allib el-banât zêy-el-guwâr walla teshimm rîhet-ḥanakhâ we-şidrihâ (sidrihâ) we-kaḥbe-riglihâ, izâ-kân zêy-el-"ub"âb, tib"â el-binte muşjada win-kân mesh, tekûn naḥs. û-baḥdên izâ-kânet el-binte ḡibbet el-khâtba, terûḥ el-khâtba li-l-ḡaris we-tibtidî timdaḥ-lu fihâ te"ûl: lahâ wishsh dôr-el-şanîya we-shartat-ḡoyûn zêy-el-fingân û-manâ-khîr⁵ zêy-en-neb"â we-ḥanak zêy khâtim-Slêmân, we-ḡala-l-waşfe-di yirghab el-ḡaris eg-gawâz⁶.

Fa-ḡand-el-muslimîn wa-l-"ibat ("abat) yemahharu-l-ḡarûsa fulûs na"dîya kulle-wâhid ḡala-"adde-tâ"tu, ḥês-in el-ḡarûsa ḡanduhum tegîb waiyâhâ ḡafsh-el-bêt kullu, we ḡala-l-ḡaris bess el-ma"ashshâ⁷ wa-l-ḥaşîra we-bayâdât⁸-el-fersh we-ammâ ba"iyet-el-aşnâf fa-baḡd-el-i"râr⁹ ḡala-muwâfa"et¹⁰-el-ḡarûsa, yibḡat el-ḡaris "ablâ khâtim bi"ûlû¹¹ ḡalêh Shebkâ. we-ḡand-el-maşriyîn tânî¹²-yôm¹²-el-khuḡûba yibḡat-lahâ sâmak we fawâkî we-ḥâgât ghêru¹³ bi"ûlû ḡalêh Nafa"â. we-ḡande ba"iyet el-aşnâf yibḡat li-l-ḡarûsa fi-kulle-ḡid we-mûsim hudûm walla maşâghât ḡala-"adde-tâ"tu, we-"abl-el-faraḥ bi¹⁴-tamant-iyâm walla khamastâshar yôm yibḡat el-mahr yaḡni tâ"atên hindî we-ḥabara we-tôb min-ḥarîr frengi lônû bambâ we-bur"uḡ we-ḡarḥa bi-telli bi"ûlû ḡalêhâ Bashkûliya we-khuffe we-bâbûḡ, û-li-ummihâ khuffe we-bâbûḡ û-li-sittihâ wukhtihâ zêyu û-manâdil râs li-kulle-minhum wâhid.

fi-ḡozûmet-el-faraḥ.

Yerûḥ abu-l-ḡaris we abu-l-ḡarûsa kulle wâhid li-aşḥâbu yizîmu li-lêltu¹⁵, we lammâ yekhushshe fi-bêt-şâḥbu we-yistaraiyah¹⁶ min-taḡab-es-sikkâ ye"addim-lu esh-sharbât, we-lammâ ye"ûm yiddum¹⁷ li-şâḥib-el-bêt, welli yekûn ḡandu li-kulle wâhid ḡittet-ḥabbehân fî-keffu, welli mâ-yâkhodshe hûwa mush maḡzûm¹⁸, we-ḡala-l-ḥâla-di tikhlas el-ḡazâyim.

We-bi-l-kéfîyâ-di en-niswân¹⁹ tedûr¹⁹ yaḡni umm-el-ḡarûsa we-aḥbâbhâ yirkabum el-ḥamîr el-ḡâlya wa-l-ḥamîr dôl yeḥotḡû fô"minhum marâtib weklimâ²⁰ lammâ yib"â ḡâlî we-waiyâhâ

el-bellânâ mekhalla" a²¹ yazni mewashshaha²¹ bi-kashmîr walla bi-tâ" a hindi bi-"aşab we waiyâhâ el-żawâlim bî"ûlû žalêhum fi-Maşr Mudnât²² we-ahl-Iskenderiya ye"ûlû Madâżî fa-lammâ yekhushshû fi-kull-el-biyût, yit"âblûhum²³ aşhâbu bi-z-zaghârît wa-z-zeffâ wa-l-mabâkhir we-"amâ"im-el-ward hattâ yewassâlûhum li-maĥall-el-"użâd we-baĥde-mâ ye"addimum luhum esh-sharbât, yidĥûhum li-faraĥ-bintuhum we-hâkazâ fi-kulle-bêt.

We-fi-l-lêlâ el-mauĥûdâ²⁴ te"ûm es-sitt el-madĥiyâ²⁵ li-l-lêlâ-di we-tilbis el-hudûm el-me"assaba we-lau-kân fi-zâmân-el-ĥarr we-tâkĥod ûlâdhâ, in kânûm telâtâ wallâ arbaĥa wallâ ziyâdâ, minhum er-raĥîĥ wa-l-mekassaĥ wa-l-mâshi we-waiyâhâ guwârĥâ itnên wallâ telâtâ we-rubbamâ yitsâdif²⁶ ĥandihâ ĥiyûf fa-te"ûl-luhum : tazâlû waiyâyâ, fi-l-lêla-di faraĥ-fulân we-tâkĥod kulluhum wirûĥû 'bi-ĥizmet-el-meĥallim' žala-ra'y-el-mâtâl : 'el-ĥaşfûr we-kĥêtu we kĥête-kĥêtu' li-bêt-el-faraĥ we-"is²⁶ žalâ-di kull-el-madĥiyîn ! fi-l-lêla-di yiĥmilû kidâ we-rubbamâ yiĥlaĥ bêt-şâĥib-el-faraĥ ĥaiya" we-fi-zâmân-eş-şêf we-lammâ yitĥimĥum el-kĥalâyi"-dôl, ke-innuhum fi-yôm-el-maĥşar ye"ûmû yeziffû-l-żarûsa yin"ilûhâ min-gîha-li-gîha gûwa-l-bêt we-baĥd ez-zeffâ yehottû li-l-żarûsa makhaddâ fi-l-"âĥa-el-kebirâ wî"âĥadûhâ²⁷ žalêhâ we-wishshihâ meĥattî bi-şhâl-kashmîr te"il we-żalêh min-aşnâf-el-gawâĥir elli yiswa belki û"itên walla telâtâ walla ziyâdâ, baĥdên tit"addim el-bellânâ we-tifrid žala-ĥigr-el-żarûsâ mandîl şâsh, bî"ûlû žalêh şâura mashĥûla el-aĥrâf bi-l-"aşab wit"ûl : yâ ĥabâyib-el-żarûsâ we-bellânithâ ! we-tit"addim umm-el-żarûsâ we-tirmi fi-l-mandîl khêriyâ²⁸ dâĥâb walla itnên walla ziyâdâ bî"ûlû žalêhâ ĥâĥzya umme²⁹-tisĥa walla min-şanf-el-maĥmûdîyâ²⁸ û-baĥdên yit"addimum el-maĥâzim³⁰ wîna" "aĥum el-bellânâ kulle-wâĥid žala-"adde-"imtu elli bi-kĥêriya bî"ûlû žalêhâ bargĥûta bi-mît-faĥĥa walla ituên walla ziyâdâ we-lammâ tikĥlaş nu"tat-el-bellânâ, teĥott el-ĥâlmâ mandîl zêy-di žala-ĥigr-el-żarûsa witnâdî : yâ ĥabâyib el-uşta ! el-ĥâ"iba žandukum, yâ sittât ! fa-yit"addimum kulluhum wîna" aĥûhâ le-in el-żawâlim zêy-mâ tekûn uĥrithum fi-l-lêla-di, lâ budde min-akĥd-en-nu"ta.

we-ammâ asbâb-nu"tat-el-bellânâ fa-hiyâ yazni el-żarûsa mat-yôm-wilâdithâ li-lêlet-hinnithâ³¹ tighsil lahâ el-bellânâ balâsh titmaj fi-l-lêla-di welli tâkhdu min-en-nu"ta.

We-lammâ tikhlaş ez-zeffâ yishrazum ahl-el-farah fi-wađ;el-mawâ'id li-l-akl, we yighrifum min-kulle-şanf min-el-mâkûl wa-l-ħilu, yeħottû arbaża şuhûn win-kân şeshrin şanf yeħottûhum žala-kêfiyet-el-ihrâm we-yu"judû es-sittât-dôl bi-hudûmhum el-me"assaba fi-ghâyet-ez-zahmâ. we-lammâ hunâ fi-wušt-el-akl, yigi şabi-et-tabbâkh we-waiyâh zibdiyâ khadra³² walla maghrafa wiħottûhâ fi-wušt-es-sufra wi"ûl li-l-mažâzim: žu"bâl žandukum! wina" a'tûh es-sittât zêy-el-bellânâ wa-l-żawâlim we-bađ-el-akl yibžat el-"ahwagi³³ şaniyet-el-"ahwâ we-yižmil zêy et-tabbâkh we-âkhir el-żebâra in es-sittât walla gôzhâ yâklû ħâga "imtu³⁴ žashara şâgh we-yişrifû nu"tat khamsîn şâgh we-lammâ tikhlaş el-lêlâ fa-l-aghrâb yerûhû libyûthum we-ammâ el-"arâyib bâ'itîn fi-bêt-el-farah we-yâkhdu min-aşĥâb-el-bêt farsh li-n-nôm min aġla³⁵ el-liwân li-d-dur"âža winâmû zêy-el-fesîkh fô"-bađihum.

We-żand-er-rigâlâ yeħottû luhum zêy-sufar-en-niswân we-zêyu žâdât-et-tabbâkh wa-l-"ahwagi wîzîd žala-di nu"ût-el-żawâlim elli biġhannû žas-sâmir, le-inne şâhib-el-farah bi"âwil³⁶ el-żawâlim bi-n-nu"ta mäsälân bi-khumse-mît³⁷ şâgh win-ħaşşalet en-nu"ta el-mablagħ-di 'sedde Klêb bi-n-nâ"a' win nu"uş yekemmil şâhib-el-farah min-żandu win zâd, yâkhdu ħûwa werubbamâ yeġallaž şâhib-el-farah ugret-el-farrâsh wa-t-tabbâkh kemân mâ-khilâf el-ħomûlât³⁸ elli tibžatu el-mažâzim "abl-el-farah zêy ruzz we-sukkar we-semn we-kherfân wi"ûl en-nâs: fulân žamal farah ţannân rannân!

We-ammâ mes'âlet en-nu"ta fi-sâmir-el-farah fa-hiyâ: yi"af el-meţaiyib fi-wušt-es-sâmir, we-lammâ tekûn el-żawâlim meġhanniyîn, yit"addim kulle mažzûm we-yiddi li-l-meţaiyib fulûs, we-lammâ yeshûfu-l-meţaiyib, yeşaffa" wi"ûl: Allâh! Allâh! yâ sid-es-samâž! yâ uns-kulle-makân! yâ maġhlâ³⁹ layâlik! gânâ⁴⁰ min-sidnä ibn-sidnä žên-el-ažyân—mäsälân sî⁴¹ Muġam-

el-ad el-Mahrû"i—mîten⁴² nusşe maḥbûb. yeruddû el-żawâlim kulluhum : 3u"bâl 3andu, ismalla⁴³, ni3rafu ! we-bi-l-kêfiya-di 3âdâthum.

We-ammâ 3and-en-Naşâra fa-l-3âdât bi-3ênâ min-ghêr-el-3asha, fa-innu fi-âkhir-el-lêl, lammâ yekûnû faraghum min-shurb-en-nebîd, le-innu 3ande-taḥḍîr⁴⁴-es-sufra teshûf elli sikir welli yuṭrush welli yâkul wahwa mâ-yi3rafshe in kân ḥaṭṭ el-lu"mä fi-ḥanaku walla widnu welli yekhâni"—we-ruḥbamâ âkhir el-3ebâra yerûhû fi-z-zabtîya, we-"is 3ala-di we-shûf yâ mutamed-din⁴⁵ ḥâlitnä di-l-wa"t wiḥkum !

Tâni yôm-el-farah yesammûh Şabâḥîya yerûh fih el-3arîs waiya aṣḥâbu fi-genênâ walla fi-ghêṭ, we-yib3atû-lu el-ghada fi-"i3a3-laḥme we-ruzz, we-lammâ tighṭas es-sems yigi waiya aṣḥâbu bi-ḥânât-ghunâ we-ḍiḥk we-li3b, lammâ yewaṣṣalûh fi-l-bêt wirûhû we-"ûlû 3ala-di-el-hurûba.

We-ammâ el-Meşîḥîya fi-yôm-es-Şabâḥîya yi3rifum el-ahâlf we-kull-elli-gi 3anduhum, yiddi fulûs li-l-3arûsa walla maṣâgh⁴⁶ walla gawâhir we-yifdalum fi-akl we-shurb we-ḍiḥk we-li3b we-maghna⁴⁶ li-âkbir-en-nahâr, we-humâ"â3idîn we-fi-wuṣṭ-el-maḥall sufra ismihâ el-Menaṣṣa⁴⁶, we-ḥîyâ li-l-3arûsa wa-l-3arîs. we-kêfiyithâ zêy-di: fi-l-auwal yifrişum milâyâ fi-l-ardîya wîkubbû 3alêhâ min-kull-el-mekassarât⁴⁷ ya3nî gôz we-lôz we-bundu" we-fustu" (fuzdu"), ba3dên yeḥoṭṭû fi-wuṣṭ-el-milâyâ 3elbâ zêy kursi zghaiyar we-fô"-minhâ şaniyâ⁴⁸ medauwara we-3ala-ş-şaniya fawâkî (yamîsh), ba3dên yeḥoṭṭû 3elbâ tânya we-fô"-minhâ şaniyâ aṣghar⁴⁹ shwêyâ min-elli-taḥtiḥâ wiḥoṭṭû 3alêhâ melebbis, ba3dên fô"-minhâ 3elbâ tâltâ we-şaniyâ aṣghar min-et-tânyâ we-3alêhâ 'abârî"-el-3ar"i wa-l-iksîr wa-l-3anbari el-akhḍar wa-l-aḥmar we-kâsât min-el-bannûr walla el-almâz ṭarrâsh, we-tifdal el-3arûsa timla we-tis"i el-ma3zûmîn min-el-mašrûb-di wit"addim sharbât we-"abwâ we-shubukât⁵⁰ li-l-ma3zûmîn kul-luhum min-eş-şabâḥ li-l-misâ, we-ḥîyâ bi-hudûmhâ el-fâkhra fô"-min-"ub"âb 3âlî shibrâwî mefaḍḍad bi-shamârîkh we-3alêh bar" yeruṣshe nâzil we-3ala-râshâ eṭ-ṭarḥa elli "ulnä 3alêhâ

we-hîyâ el-bashkûliya rubbamâ yekûn fihâ mît mit"âl min-et-telli, we-mâ-yigîsh zalêhâ âkhir en-nahâr illâ we-hîyâ khârga min-el-lumân. we tifdal fi-sh-shughl-di kull-el-mudda el-mubârîka lammâ yikhlaṣ kullu, belki yekûn fî-wa"te-shehrên.

¹ § 23. 1, note.	² § 55. 1, note.	³ § 60. 28.	⁴ § 3. 12.
⁵ § 50. II. note 2.	⁶ § 9. 4.	⁷ § 54. II. 2a.	⁸ § 49. 2.
¹⁰ § 21. 2.	¹¹ § 16. 3a, and § 31.	¹² § 67. 2d.	¹³ § 60. 21.
¹⁴ § 72. 1.	¹⁵ § 52. 2.	¹⁶ § 32.	¹⁷ § 38. 17.
¹⁹ § 73. 2.	²⁰ § 50. 1. 13.	²¹ § 20. 3.	²² § 34. IV.
²⁴ § 30. 1.	²⁵ § 33. 2.	²⁶ § 31.	²⁷ § 20. 1a.
²⁹ § 67. 2a.	³⁰ § 50. II. 2.	³¹ § 44. 1a.	²⁸ § 54. III. 6 A. d.
³³ § 54. IV. 1.	³⁴ § 52. 2.	³⁵ § 54. II. 1b.	³² § 44. 1b, a.
³⁷ § 55. 4.	³⁸ § 50. II. note 1.	³⁹ § 59. III. b. 12a, and § 22.	³⁶ § 32. III.
⁴⁰ § 40. VII. 1.	⁴¹ § 54. I. 10, note.	⁴² § 55. 4.	⁴³ § 6. 3.
⁴⁴ § 20. 3.	⁴⁵ § 23.	⁴⁶ § 54. II. 2a.	⁴⁷ § 49. 4.
⁴⁹ § 53. 2a.	⁵⁰ § 49. 6.		⁴⁸ § 4. III.

10. Specimen of Modern Arabic Poetry.

From the metrical translation of Molière's *Tartuffe* by Moḥammed Bey Osmân Galâl, a writer still living in Cairo. This extract is Act I, Scene 6, corresponding to the Arabic Text, 1st Edⁿ. (Cairo 1290 A.H.), pp. 16, 17; 2nd Edⁿ. (1307 A.H.), pp. 14, 15. The metre is the French Alexandrine

(— — — — —).

Salmân.

347 mush zêye¹-mâ be-tihkyanâ mâ-baddaḡîsh,
welâ ba"ûl, innî fîhum zêyî mâ-fîsh,
lâkinne ghâyet-mâ "arêt fi-t-tagrubâ²,

¹ Extra vowels to separate syllables are freely employed in Poetry wherever demanded by the metre. Such vowels are found in ordinary speech, but not so frequently (§ 5).

² Extension of the fem. termination -â under the influence of the Tone.

- 350 a3raf bi-ahl-el-ḥa" we-ahl-ez-zebzābā
 we-a3raf ed-deggāl we-arbāb-il-3ebar
 ḥatta 'l-mesīkh-da a3rafō¹, izā zahar
 wakrah 3alā-"elbī 'r-riyā waiya-n-nifā",
 lau-kān marā, laḥlif² 3aléhā bi-t-ṭalā",
- 355 mush fih ḥadīs wārid 3alā-min-ghashshinā³ ?
 iḥnā bi-3ōu-Allāhi⁴ ni3raf dīnenā !
 hūwa 'nhū laḥsan, min yewarri bi-ṣ-ṣalāḥ
 wa-l-"elbe minnu minṭiwi 3ala-t-ṭalāḥ ?
 yibḥas 3an-ed-derhim, we-lau min māl-yetīm,
- 360 wīkhushshe fi-l-manṣab we-lau innō behīm,
 wizā "idir 3ash-sherre^b, ḥālan yif3alō
 wizā ra'ā reiyis, 3aléh yistaghfilō,
 el-mekre 3andu bi-l-"ufaf waiya-l-khidā3,
 marrā bi-ma3rūfō ū-marra bi-d-dirā3,
- 365 wī"ūl : mu"addar ḥikmet el-maulā 3agab
 we-yikrah il-faḍḍā we-yikniz fi-d-dāhāb,
 wallā rāgil ṣāliḥ ḥa"i"i minkisir,
 wa"t-il-3ibāda sedde til"āh mustatir ?
 lā yif3al illa-l-khēr we-lā-yūzī⁶ aḥad⁷
- 370 we-lālahū⁸ ma3har ma3-ūlād-il-bālād,
 bēnō ū-bēn-Allāh 3amār, ye"arrabō,
 we-aghlab in-nās il-akābir tuṭlubō !
 fēn ir-rigāl eṣ-ṣāliḥīn⁹, ahl-il-karam,
 ellī telā"i byūtuhum zēy-il-ḥaram ?
- 375 fēn Ibne Edhem wa-l-Ghazālī wa-l-Imām,
 ahl-it-tu"ā wa-l-megde, aṣḥāb il-ma"ām ?
 we-fēn 3Omar 3Abd-il-3azīz wibn-il-3Afīf ?

¹ Extension of *u* to *ō* under the influence of the Tone.

² *laḥlif* = *lā-ahlif*, surely, I will swear.

³ A tradition of the Prophet says : 'He that betrays us, belongs not to us'.

⁴ § 51. 3b.

⁵ § 60. 6.

⁶ *yūzī* = *yizī*, § 38. 7.

⁷ *aḥad* = *ḥadd*, § 55. 1, note.

⁸ *lahu* = *lu* (*lō*), § 60. 2.

⁹ Uncontracted form, see § 52. 1.

- we-fêne ahl-il-helme wi-l-ʒelm ish-sherîf?
 in-kân ɖaʒîf, yi"şid himâhum, yunşurûh
 380 au yukhturû fi-bête-muzlim, nauwarûh,
 wa-z-zuhde fi-d-dinyâ luhum dêdan we-dîn,
 mâ-yiʒrafûsh el-ubbaha 'llâ fi-l-ya"în,
 balghû¹ bi-kutr el-ḥilme wi-l-ʒelm ish-sharaf,
 we-faddalû libs-il-khushûna ʒat-taraf²,
 385 lâ-yuṭlubû bi-l-gâh aziya li-l-ʒibâd,
 we-rabbunâ bi-l-khêr li-maḥsûbhum arâd,
 yirdû min-el-ma'kal bi-mâ fih il-kafâf,
 wiŋ-gathum id-dinyâ, yewarrûha 'l-ʒefâf,
 lâ-yuṭrudû 'l-muznib we-lâ yithakkimû
 390 illâ umûru li-l-Ilâh³ yesellimû ;
 âdi-ş-şalâḥ lillî yerîd wallâ balâsh,
 wellî yekûn te"lîde ẓâhir fahwa lâsh,
 fên dôl û-fên shêkhak ba"â, yâ şâḥibî⁴?
 mâ-tgibshe sîrtu besse, waḥyât⁵-in-nâbi !

¹ *balghû* = *balaghû*.

² § 60. 6.

³ *el-Ilâh* = *Allâh*, the latter being only a contraction of the former.

⁴ Uncontracted form, see § 52. 1.

⁵ § 60. 27.

ARABIC-ENGLISH GLOSSARY.

HINTS FOR USING THE ARABIC-ENGLISH GLOSSARY.

1. The words are arranged in the order of the written Arabic Alphabet as given in § 2, except for words containing **ذ** and **ظ**. The sounds represented by these letters have disappeared from the spoken dialect; accordingly words containing them are to be looked for under the letters by which they are pronounced, that is **ث** under **ت** or **س**, **ذ** under **د** or **ز**, **ظ** under **ز** or **ض**. On the other hand **ق** is treated as a separate letter ("), and not confounded with *Ālif* or *Gīm* (§ 3. 21).

2. The Arabic words are grouped as far as possible according to Roots (§§ 13, 14, 54). Particles, Pronouns, and Loan-words are arranged according to their consonants, including **ا** and **ي**.

3. The order is not influenced by the vowels; the beginner must remember that three distinct classes of words seem to European ears to begin with a vowel, viz. those beginning with the soft breathing ' and ", and those beginning with the hard breathing 3. Ex. 'amr, comaud, 'izm, permission, 'urbāwi, European, are all under **أ**; "ara, to read, "irbā, leather bottle, "ūra, forehead, all under **ق**; but 3ard, honour, 3egl, calf, 3Omar, are under **ع**.

4. Long *ā* (ا) is of various origin and is arranged accordingly. When it is a simple extension of *a* or derived from *Hamzū* (§ 37) it will be found under ا, except the *ā* of the borrowed forms *fāzūl* and *fāzūlā* (§ 54. I. 15). When however it is derived from و or ي (§§ 29–34), or is so considered by the Arabs, it will be found under و or ي.

5. In words derived from the same root, the Verb stands before the Noun, the Nominal Forms following one another in the order of § 54. Broken plurals (§ 50) will be found after the singular to which they belong. The letters 'pl. fem.' after a noun signify that the noun takes the strong feminine plural (§ 49).

ا

اب 'ab(ū), pl. 'ubahāt ('abahat), father.

Combinations with 'abū (§§ 51. 2a, note; 52. 4): 'abū-l-hól, Sphinx, abū-rās, abū-'ūra, abū-khaṭwa, abū-sozūd (§ 67. 2a).

ابد *ābādān* (§ 51. 3c), never, certainly not, on no account.

ابرق *ābrī'**, pl. *abārī'*, amphora, water-jug.

ابط *bāt* (from *ibāt*, p. 117), arm-pit, arm-hole.

ابن see بن.

أبه *ubbaha*, pride.

ابو see اب.

abūkātō', advocate, barrister.

أجر II 'aggar, to hire.

'ugra, wages, hire.

أجز x *istā'giz*, to ask for leave of absence:—formed from *agāzā*, leave (see جوز).

'egzā-khānā (§§ 50. I. 12; 54. IV. 26), chemist's shop.

egzāi, *egzāgi*, chemist.

- احد** (comp. **وحد**) VIII *ittahad*, to be united (§ 38. 2).
'ihnä, we.
- اخ** *akh(u)*, pl. *ukhwät* and *'ikhwän*, brother (§ 51. 2a, note).
ukht, pl. *ukhwät*, sister (§ 44. 1, note).
ukhdwi (p. 133), adj., belonging to a pair.
- اخذ** I *khad* (pol. *akhaz*), to take, obtain (§ 38. 3). III *'akhaz*,
 to blame: *mä-te'dkhhiznîsh*, *min-ghér-mu'dkhaza*,
 please excuse me. VIII *ittakhid* (*ittakhad*), pass. of I.
- اخر** (comp. **وخر**) II *'akhhkar*, to delay, make too late.
 v *it'akhhkar*, to be delayed, to be too late.
'akhir, last (§ 67. 2d).
râkhar, fem. *rukhra* (§ 9. 4, note), he also.
ikhş! fie! for shame!
- اخو** see **اخ**.
- ادب** II *'addib*, to educate.
'adab, good manners, politeness.
- ادم** *'adam*, see *benî-adam* √ **بن**.
- ادى** *adda*, to give (§ 38. 17).
- اذن** I *'idin* ↓, to call to prayer. II *'eddin* = I; part. *me'eddin*
 (*mu'ezzin*), he who calls to prayer.
'adân, the call to prayer.
mâdnä, pl. *ma'adin*, minaret.
- ارخ** II infin. *târîkh*, date, chronicle, history.
- اردب** *ardebb**, an ardebb, a corn measure = 197·7477 litres.
- ارض** *'ard*, fem., earth. See also *bard*.
'ardîyâ, ground, floor, money paid for storage.
- اذا** *izâ(-kân)*, if, whenever (§ 75).
- ازبك** *Ezbekîyâ**, a public garden in Cairo.
- اذن** I pass. part. *ma'zûn*, permitted, authorised. II see √ *'dn*.
 x *istâ'zin*, to take one's leave (after a visit).
'izn, permission.
- اذى** I *'aza*, i, to hurt, injure. II *azza* = I. IV part. *mâzîf*,
 good-for-nothing.
azîyâ, injury, pain.

- 'ez(z)ei? , 'iz(z)ei? how?; with suff. as *ezeyak* (*izzéviak*)? how are you? etc.
- 'isbitálā*, pl. fem., hospital.
- اسر *asír*, see *yasír*.
- 'usta* , pl. *ustawát*, master-workman (also fem.), coachman; *usta-el-wábúr* (§ 51. 2a), engine-driver.
- ال *el-'Iskenderiyya*, Alexandria; '*Iskenderánî*, Alexandrian.
- اسر see سر.
- اصل *aşl*, origin, pl. *uşúl*, rule, principle.
aşlı, at first.
aşlánî, original.
- aghā** , pl. *aghawát*, eunuch.
- 'uff! fie! bother!
- 'Efendi* , pl. *Efendiyä*, high official, lord; *Efendînä*, 'our Lord', the Viceroy, Khedive.
- afökátó** = *abükátó*, barrister.
- اكد II '*akkid*, to assure, affirm. v, pass. to II.
'*akúd*, safe, sure, certain.
- ekseberés** , express train.
- اكسر '*iksír** , a kind of spirit (beverage).
- اكل I *kal*, *u*, to eat (§ 38. 10). II *wakkil* (*akkil*), to give to eat, to feed. v *itwakkil* (*it'akkil*), pass. to II.
VIII *ittákil*, to be eatable.
'*akl* (*wakl*), food.
'*ma'kal* ↓ , food, provisions.
- '*ikmin*, because.
- '*el*, the; see § 9. 4.
- '*illā*, except, except that.
- الف II *elliif*, to put together, to compose, edit.
'*elf*, pl. '*áláf*, a thousand.
'*almáz*, diamond; *almáz turrásh*, a kind of crystal.
- اله *Alláh*, God.
'*imtä*? when?

أمر I 'amar, *v.*, to command.

'amr, pl. umūr, command, matter, thing.

أمم 'umm, pl. 'ummehāt, mother.

أمام imām, pl. ayimmā, a leader in prayer, a distinguished theologian (such as *esh-Shāfi'ī*, whose tomb is in Cairo).

'ammā, as for, on the other hand.

'ummāl, indeed, certainly.

امن II 'ammin, to hold trustworthy. III 'amin, to believe, *bi*, on. IV infin. 'imān, belief, faith; part. *mūmin*, believer.

ان 'in, if (§ 75).

انا 'anā, *anā*, I.

انت *inte*, thou (masc.); *intī*, thou (fem.); *intū*, *intum*, ye. *antīk-khānā**, museum.

Inglīz, the English; *Inglīzi*, an Englishman.

انس III 'anis, to give pleasure (§ 38. 14).

'uns, pleasure, comfort.

'insān, pl. *nās*, man, human being.

انن 'inn, *be-'inn*, *le-'inn*, *zala-'inn*, with suff., that.

'inna-mā, nevertheless, only.

انى v *ta'anna* ↓, infin. *te'ennā*; *bi-t-te'enni*, softly, gently. x *istanna*, to wait for (with accus., § 38. 15).

'ah, yes, to be sure.

'ahū!, there he is!, fem. 'ahā (§ 9. 3).

اهل x *istāhil*, to deserve.

'ahl, people, household; pl. *ahāl*, private individuals.

'ahlan *we-sahlan!* welcome! (§ 51. 3c).

'Urubba*, Europe; 'urubbāwi ('urbāwi), European.

'ōda*, pl. *iwad* (*uwad*), a room.

ū'īya*, ounce (quadruped).

اول 'auwal, 'auwalānī, first.

'ai-nazām, yes, to be sure.

'ē (*ēh*)?, what? (§ 10).

lé (léh) ?, why ?

for *ézzéiy* see *zé'i*.

'id, see *يد*.

'én ?, where ?

'aiwa, yes.

'eii (éi), whichever, whatever (§ 12).

ب

ب *b* (*be*), prefix used in forming the present tense (§ 16. 3d).

bi (*be*), in, with, at, by (§ 60. 1).

بَار see *بِير*.

Bārîâ (*Bārîs*), Paris.

bāsh (*bāshî*)*, superior, over-; see § 54. IV. 2a.

*bāshā**, pl. *bashawât*, Pasha.

باط *bât*, see *أبط*.

bābūg, slipper.

Biblā, name of a town; *biblāwî*, adj., from *Bibla*.

بتت *bett*, with the art. (§ 9. 4, note) *hpl-bett*, perhaps.

بتع *betāz*, pl. *butūz*; see §§ 8; 51. 2b.

بحر *bahr*, sea, the Nile; *bahrî*, northwards.

behērā, lake.

بحث I *bahas*, a, to seek, examine. III *bāhas* (*bāhis*), to discuss, dispute.

بخر *mabkhara*, pl. *mabākhîr*, censer.

بدأ VIII b *ibtada* = *بدي* x.

بدد *bidd* (with nominal suff. and the imperf.) to wish, *biddi arūh*, I wish to go.

budd:—*lā budd min* (pol.), ...is indispensable, one must... (§ 73. 4a).

بدر *bedrî*, early.

بدل *biddal*, instead of.

بدي x *istabda*, to begin.

بربر (Berber, Nubian;) *Berberî*, a Nubian, pl. *Barābra*.

Barābra.

- برح *en-bāreh* (§ 9. 4, note), yesterday.
 برد *berd*, cold, the cold.
 *bārūd**, gunpowder.
 برر *barrā*, adv. and prep., outside.
 barrānī, foreign.
 *bersīm**, trefoil, clover; *barāsmi*, clover-seller.
 barḍ, lit. 'on the ground of'; with suff., he too, it too,
 etc.
 برغث *barghūṭa* ↓, small gold coin.
 برق I *bara*"*u*, to lighten, flash lightning.
 bar"*u*, gold foil.
 ٤ *ibrī*"*u*, see √ ابرق.
 برقع *bur*"*u*₃, veil.
 برك III *bārik*, to bless, invoke blessings on, with *fī* of the
 person; part. *mubārak*, blest, fortunate.
 baraka, blessing.
 *brins**, pl. fem., prince.
 Berūsia, Prussia; *berūsīdwi*, *berūsīdānī*, Prussian.
 *brēh**, bureau, chest of drawers.
 ٥ | *bāḥābūrta**, pass, passport.
 *bazāgurna**, mid-day rest, siesta.
 ٥ | *būsta**, the Post.
 *bess**, enough, only.
 biss! Puss! (§ 62. 10).
 بسط I part. pass. *mabsūt*, pleased, content, happy. VII *inbasat*,
 to be happy, rejoice.
 busāt, pl. fem., carpet.
 بشر III part. *mebāshir*, overseer, inspector.
 bash"*a**, another; *di bash*"*a we-da bash*"*a*, that's one
 thing and this is another.
 *bashkūlīya**, bride's headdress.
 bishwēsh, slowly, gradually, gently.
 بصبص *baṣbaṣ*, to wink, nod.
 بصر *abṣar* *ēh?* what do I know? (§ 70. 6).

- بصص I *baṣṣ*, *u*, to look at.
- بصل *baṣal*, onion.
- بضع *buḍʿāza*, wares.
- بطخ *battīkh**, water-melon.
- بطل II *battal*, to discard.
battāl, bad, idle, useless.
- بطن *baṭn*, belly, stomach.
- بعث I *baṣat*, *a*, to send. VII pass. to I.
- بعد X *istabʿid*, to consider unlikely.
baʿd, after (of time); *baʿde-mā*, conj., after that;
baʿdén, later, afterwards, then.
baʿīd, far off, unlikely.
abʿad, cursed, abominable.
baʿden, see *māʿden*.
- بعض *baʿd* (with nom. suff.), one another.
- بقر *baʿar*, cattle, cows; *baʿara*, a cow.
- بقول *baʿʿal*, grocer.
- بقي I *baʿa*, *a*, and *biʿi*, *a*, to be, become, remain over.
baʿa (*baqa*), however, but, pray (§ 59. III b. 30;
§ 61. 4).
baʿi, and *baʿiyā*, rest, remainder.
- بكر *bukra*, to-morrow.
- بكي I *bikī*, *i*, to weep.
balā, without.
balāsh, in vain, for nothing.
- بلح *bālāh**, dates.
- بلد *bālād**, fem., pl. *bilād*, locality, district, village; *bālādī*,
local; *bālādiyāt*, country folk.
- بلط *balṭaḡī*, messenger.
- بلغ I 'to reach' ↓; *balaghni in...*, it has been told me that...
mablagh, sum, amount.
*belki**, perhaps.
- بلن *bellānā**, female attendant at the baths, hair-dresser.
*bamba**, pale red.

بن *ibn* (p. 123), pl. *ūlād* and *benīn* ↓ (§ 48. A. 2), son; *ibn-arbah-tāshar*, the Full Moon (§ 67. 2d); *benī-ādam*, a man.

bint (§ 44. 1b, note), pl. *bandt*, daughter.

*bintū**, a Napoleon (*vingt francs*).

بندق *bundu***, hazel nut.

بئر *bannūr**, crystal.

بنن *bunn*, coffee bean; *bunnî*, coffee-brown.

Benhā, name of a town; *benhāwi*, adj., from Benha.

بهم *bēhīm*, 'dumb animal', stupid man.

بنى I *bana*, *i*, to build; infin. *bunyān*. VII *inbana*, pass. to I.)

بواب *bāb* (*?), pl. *bibān*, door, gate; pl. *abwāb*, chapter.

bauwāb, hall-porter; *bauwābā*, gateway.

بوس I *bās*, *ū*, to kiss.

*būyagi**, shoe-black.

بيت *bāt*, *ā*, to spend the night. II *baiyit* = I.

bēt, pl. *biyūt*, house.

بئر *bīr*, fem., pl. *abyār*, a well.

بيض IX *ibyaḍḍ*, to be or become white.

bēḍ, eggs; *bēḍā*, an egg; *bēḍāwi*, egg-shaped.

bayḍā, pl. fem., linen, white garments.

abyaḍ, fem. *bēḍā*, pl. *bīḍ*, white.

mibyaḍḍa, fair copy.

بيطار *butār** (§ 4. 3), farrier.

بيع I *bāz*, *i*, to sell. VII *inbāz* and VIII a *itbāz*, to be sold.

mubīz, sale.

بين I *bān*, *ā*, to be clear, evident. II *baiyin*, to make clear, explain.

bēn, *bēnāt*, between.

ب *bēh**, pl. *bahawāt*, Bey (official of the 2nd grade).

ت

- ثار *tār*, revenge.
*tāzā**, fresh (§ 69. 26).
- تبع *tab̄z*, belonging to, following on.
 تبين *tibn*, chopped straw, chaff.
tqbbān, dealer in straw; *tqbbāna*, straw warehouse.
- تجر *tāgir**, pl. *tuggār*, merchant.
tigāra, trade.
- تحت *taht*, under; *tahtāni*, lower.
tara, see *yā* and § 39.
- ترب *turbā* (*turbā*), grave-mound.
turāb, dust, pl. *atribā*, clouds of dust, rubbish.
tarābēzā (= *tarābēza*)*, table.
- تريس *tarbis*, to bolt.
*tirbās**, bolt.
- ترجم *mutergim*, interpreter.
- ترك I *tarak*, *u*, to leave.
Turk, pl. *Atrāk*, Turks; *Turki* and *Turkāwi* (§ 45c),
 a Turk, Turkish.
- تسع *tisʒa(t)*, nine.
tasiʒ, ninth.
tusʒ, one-ninth.
- تعب I *tizib*, *a*, to be tired, make oneself tired. IV *atʒab*, to
 fatigue.
taʒab, fatigue.
taʒbān, tired; *taʒbān min*, tired of.
- تفتع *taztaʒ*, to remove, tear away.
- تفح *tiffāḥ**, apples; *tiffāḥa*, an apple.
- ثقل *teʿāl*, pl. *tuʿāl*, heavy.
mitʿāl, weight of about 4 grammes.
- تقن IV part. pass. *mutʿan*, excellent, faultless (of work).
- تقى *tuʿā*, piety.

ثَلَاث *telât(ä)*, three.

tälit, third.

tult (tilt), one-third.

تَلْغَرَاةٌ *teleghráf**, telegraph.

تَلْمِذٌ *telmîz**, pl. *talamzä*, pupil.

تَلِيٌّ *telli**, tinsel.

تَمْرٌ *tämärgi**, surgeon's assistant.

تَمَلَّى *tæmelli(*?)*, always.

تَمَمٌ see تَمَنٌ.

tamâm, exact, complete, right.

تَمَنٌ *tämân*, pl. *tämân*, price.

temánya, eight.

tâmin, eighth.

tumn, one-eighth (§ 57).

*tenbel**, pl. *tenablä*, idle, lazy.

تَنَنٌ I *tann*, *i*, ↓ to go on :—*tann* with nominal suff. see p. 99.

ثَنِيٌّ *itnên*, two.

tâni, second.

ثَوْبٌ VI *ittâwib*, to yawn.

tôb, pl. *tiyâb*, dress (especially of women).

ثَوْرٌ *tôr (tór)*, pl. *tirân*, ox.

تَوَهٌ I *tâh*, *û*, to lose one's way ; infin. *tawahân*.

tau, see § 40, note 2b.

تَيْنٌ *tîn*, figs.

ث

See under ت and س.

ج

جَاهٌ *gâh**, power, influence.

جَبْرٌ *gebrîya*, indemnity.

جَبَلٌ *gäbäl*, pl. *gibäl*, hill, mountain.

جبين *gibn*, cheese.

جدد II *ǧeddid*, to renew. V *itgeddid* (*iggeddid*), pass. to II.
X *istagadd*, to become new.

gedid, pl. *gudad* and *gudād*, new.

Gadd (§ 35. 4, note), masc. proper name.

جدع *ǧādāz*, pl. *ǧidzān*, lad, youth.

جرب II *ǧarrab*, to try, test.

tagrība, pl. *tagārib*, experience.

جرح I *ǧarah*, a, to wound. VII *ingarah*, pass. to I.

جرد *tǧrīda*, campaign.

*gurnāl**, pl. fem. and *garānīl*, journal, newspaper.

جری I:—A. *ǧiri*, i, to run; B. *ǧara*, a, to happen.

ǧarīyā, pl. *ǧarwār*, slave-girl.

جزأ *ǧuz'*, pl. *ǧzā*, part, portion; see 'egza-khānā.

ǧuz'i, unimportant, insignificant.

جزر *ǧazīra*, pl. *ǧezā'ir*, island.

*ǧəzmā**, shoe, boot.

ǧāz(ā)māti, shoe-maker.

جزى III *ǧāza*, to punish.

جسم *ǧism*, pl. *ǧsām*, body.

جعد *ǧezēdi*, itinerant singer.

*ǧǧhrāfiya**, geography.

جفن *ǧifn*, eye-lid.

جلد *ǧild*, pl. *ǧulūd*, skin, hide.

جلس *mǧlis*, sitting, council.

جمد *ǧāmid*, strong.

*ǧumruk**, customs, custom house.

جوز *ǧemmēz*, sycamore figs; *ǧemmēzā*, a sycamore tree.

جمس *ǧāmūs*, buffalo.

جمع VIII b *igtamaz*, to assemble together.

ǧāmiḡ, pl. *ǧawdmīḡ*, large mosque.

ǧumza, Friday, a week.

ǧamāza, people, group, family.

ǧamzīya, assembly, company.

- جمال** *gämäl*, (draught) camel; -ä, she-camel.
gamâl ↓, beautiful.
gumlä, a number, several (chiefly D).
- جنب** *ganb*, side, end; (prep.) near, by, at.
- جناز** *gänäzä*, funeral.
*genzîr**, chain.
- جنس** *gins**, kind, sort; people.
- جنن** *genenä*, pl. *gend'in*, garden.
gend'inî, gardener.
ginn, Spirits, Jinn.
gunün, madness.
magnün, possessed (by Jinn), mad.
*gänänâr**, a general (also *general**).
- جواب** *gawáb*, pl. fem. and *agwibä*, answer, letter.
*gúkh**, cloth.
- جود** *Gaudet* (§ 44. 1b, note), a family name.
- جور** III part. *megáwir*, student.
gár, pl. *gírán*, neighbour.
guwár, see **جری**.
- جوز** I *gáz*, ú, to be permitted. II *gawwiz*, to marry, give in marriage. IV infin. *agázä* (*igázä*), permission, leave of absence; comp. **أجز**. V *itgawwiz* (*iggawwiz*), to be married.
*góz**, A. a pair, husband, wife; B. nut (especially cocoa-nut).
gawáz, a marriage.
- جوع** *gúž*, hunger.
gēžán (§ 4. 3), hungry.
- جوهر** *gôhar**, pl. *gawáhir*, precious stone.
- جوو** *gúwa* (adv.) within; (prep.) in, inside.
gúwáni, inner.
- جيا** I *gi* (*ga*), i, to come (§ 40. VII).
- جيب** I *gáb*, í, to bring.
- جير***, *gír*, chalk.

- جيز *Gīzā*, Gizeh, name of a place; *Gīzāwi*, from Gizeh.
 جيش *gēsh*, army; *gēsh-el-ihlāl*, Army of occupation.
*gīneh**, a pound, £1.
 جيه *gīha*, see *وجه*.

ح

- hā!* *hargaz!*, see § 62. 2.
 حان *hānā**, abode, house.
 حيب I *habb*, *i*, to love. IV part. *mehibb*, loving. VII *inhabb*,
 to deserve love, to be amiable.
habīb, a friend (masc.).
 حبيب *habūba*, pl. *habāyib* and *ahbāb*, a friend (fem.).
mūhabba, love, friendship.
habbe-hān, cardamum.
 حبر *hebr*, ink.
habarā, silk wrap worn by women.
 حبس I *habas*, *i*, to put in prison.
 حبل I *hibil*, *a*, to be with child.
habl, pl. *hibāl*, rope.
 حتت *hittā*, pl. *hitat*, a piece, district.
hattā, even to, down to.
 حجج *hāgg* (p. 88), pl. *higgāg*, pilgrim.
 حجر *higr*, bosom.
hagar, pl. *ahgār* and *hūgāra*, stone.
 حدث v *ithaddit*, to talk, narrate.
hadīs, tradition.
hadd, one (§ 55. 1, note); *li-hadd*, until.
 حدد *hadīd*, iron.
 حدو *hidwā*, pl. *hadāwi*, horse-shoe.
 حرث *mihrāt*, plough.
hargaz, see § 62. 2.
 حرر *harr*, heat; hot.
hōrr, free, pure.

- حرق VII *inhāra*”, to be burnt, to be set on fire. VIII a
ithāra” = VII.
ḥarī”a, fire, conflagration.
- حرم I *ḥaram*, *i*, to shut out, exclude.
ḥarām, sin, forbidden; *ḥarāmī*, thief, rascal.
ḥarīm, woman.
Muharram, name of a month.
- حزم *ḥizmā*, a bundle.
- حسب I *ḥisib*, *i*, to reckon, believe. III *ḥāsib*; imperat. *ḥāsib!*
take care!
ḥisāb, bill, calculation; *ḥisāb-et-tafāḍul wa-t-takā-*
mul, differential and integral calculus.
maḥsūb, given up to.
- حسد *ḥasūd*, envious.
- حسس *ḥuss!* hush!
- حسن IV inf. *iḥsān*, beneficence, alms. x *istaḥsin*, to think
right, approve.
ḥasan ↓, good, beautiful; *H.*, a man’s name.
aḥsan, better; *aḥsan (laḥsan)*, else otherwise, for
otherwise, lest.
Hosēn, a man’s name.
El-Ḥasanēn, a man’s name (§ 46, note 2).
- حشر *maḥshar* ↓, assembly, convocation; *yôm-el-maḥshar*, the
Day of Judgment.
- حشش *ḥashîsh*, herb, grass; hemp extract.
maḥshasha, a place where ‘*ḥashîsh*’ is smoked.
maḥshashā, scythe, sickle.
- حصر *ḥaṣîr*, pl. *ḥuṣr*, matting.
ḥaṣîra (§ 45. a), a mat.
ḥuṣari, mat-maker.
- حصل I *ḥaṣal*, *u*, to happen, occur. II *ḥaṣṣal*, to reach, to
receive, raise (taxes); part. *meḥaṣṣal*, tax-collector.
x *istaḥṣal* (with *zala*), to obtain, acquire.
- حصن *ḥoṣān*, horse.

- حضر** II *ḥaddar*, to make ready, prepare.
ḥadra, 'honour', used with the pronominal suffixes
as a polite form of address: e.g. *ḥadritak!*,
ḥadritikum!, 'your honour!' 'sir!'
- Ḥadramūt*, a district in South Arabia.
Ḥadrami, pl. *Ḥadārma*, adj., from *Ḥadramūt*.
- حطب** *ḥaṭab*, fire-wood.
- حطط** I *ḥatt*, o, to set, lay, place.
ḥitta, decrease, diminution.
maḥatta, a station, railway-station.
- حفر** *ḥafr*, pl. *uḥfur* (*uḥḥur*), hoof.
- حفظ** III inf. *mehafza* (*muhāfāza*), governorship; see p. 53 note.
mehāfiz (*mehāfiz*), governor of a *Mehafza*.
- حفظ** *mahfaḍa*, a writing case.
- حقق** X *istaha* " ", to deserve, be worth.
ḥa " ", pl. *ḥu* "ū", right, wages, a rightful share.
ḥa "ā", really.
ḥa "ānāya, the law courts.
ḥa "i"i, really; *ḥa* "i"atan (§ 51. 3c), really, truly.
- حكم** I *ḥakam*, u, to judge, decide. V *ithakkim*, to make one-
self into a judge.
ḥikmā, wisdom.
ḥākim, for (conj.).
ḥakīm, pl. *ḥukama* (*ḥakama*), physician.
ḥukūma, rule, government.
mehkāmā, pl. *maḥākim*, court of justice, law.
- حكى** I *ḥaka*, i, to tell, relate; for *ḥuki*, see § 42.
ḥikāyā, a story.
- حلب** *ḥalīb*, see *lābān*.
ḥelbā, the herb fenugrec.
- حلف** I *ḥalaf*, i, to swear.
- حلل** I *ḥall*, i, to loose.
ḥalāl, lawful (in a religious sense).
ḥalāl, beginning, commencement.
maḥall, pl. fem., place.

- حلم *helm*, prudence, magnanimity.
 حلو x *istahlā*, to consider sweet or pleasant.
 helw, pl. *helwīn*, sweet, pleasant.
 ḥalāwā, sweetmeats; *ḥalawāni*, a seller of sweetmeats.
 حمد II part. *Muḥammad*, a man's name.
 ḥamd, praise, thanks, glory (relig.).
 Ḥammūda, a man's name.
 Maḥmūd, a man's name; *Maḥmūdīya* (§ 54. III. 6A):
 —A. a coin (so called from Maḥmūd I, Sultan of Turkey); B. a canal in the Delta (so called from Maḥmūd II).
 حمر x *iḥmarr*, to be or become red.
 ḥomār, pl. *ḥamīr*, donkey.
 ḥamnār, donkey driver.
 aḥmar, fem. *ḥamrā*, pl. *ḥomr*, red.
 حمض *ḥāmīd*, sour, acid.
 حمق VIII a *iḥama*”, to get angry.
 ḥum”, anger.
 حمل I *ḥamal*, *i*, to carry, bear, to be with child. II *ḥammīl*,
 to load. x *istahmīl*, to bear, endure.
 ḥomūla, a gift, present.
 حمام x *istahamma* (§ 36), to take a warm bath.
 *ḥammām**, warm bath.
 ḥamām, doves.
 حما *ḥāmawī*, Hamath apricots (p. 134).
 حمى III part. *mehāmi* ↓, a solicitor. x *istahamma*, see حمام.
 ḥimā ↓, defence, protection.
 حنا *ḥennā*, leaves of the *Lawsonia Alba*, used for staining the
 fingers, etc.
 حنك *ḥanak*, mouth.
 حنين II *ḥannīn*, to have pity on.
 حوچ I *ḥiwig*, *i*, to be necessary.
 ḥāga, pl. fem., a thing, something; *mush-ḥāga*, no-
 thing.

- حود II *ḥarwud*, to shun, avoid.
- حوس *ḥūs* !, hush ! silence !
- حوش I *ḥāsh*, *ū*, to hold back, restrain. II *ḥawwish*, to put by, keep in reserve. V *ithawwish*, pass. to II. VIII a *ithāsh*, pass. to I. *hōsh*, pl. *hīshān*, a yard, court.
- حوط see *خبط*.
- حول III *ḥāwil*, to try to outwit, to cheat. X part. *mustahīl*, impossible, inconceivable. *ḥāl*, pl. *aḥwāl*, state, condition; *mishi li-ḥālu*, he went about his business. *ḥālan*, immediately (§ 51. 3c). *ḥāla*, pl. fem., condition; *zēi ḥālāti*, my equal, one like me. *ḥawdlēn*, around.
- حوى VIII b to surround, embrace, contain (with *zala*).
- حير *ḥāra*, pl. fem., quarter, district (of a town).
- حيث *ḥēs* (-*inn*), whereas.
- حيط *ḥēt(ā)*, pl. *ḥītān* (*ḥūtān*), a wall.
- حيل *ḥel* ↓, strength:—*shidde ḥēlak* !, take courage ! *ḥīla*, means, expedient.
- حى IV *aḥya*, to cause to live, to let live (relig.). X *istaha*, to be ashamed. *ḥayāt* ↓, life (relig.); for *wahyāt* see § 60. 27. *ḥairwān*, pl. fem., a living creature, animal.

خ

- خبب X *istakhabba* (§ 36), to hide oneself.
- خبر II *khabbar*, to inform. IV *akhbar* = II. *khabar*, pl. *akhbār*, news, report; *khabar ēh* ?, what news?
- خبز I *khabaz*, *i*, to bake.
- خبط I *khabat*, *α*, to knock. II *khabbat*, to knock hard.

خبى see خبب.

ختم *khâtim**, seal ring.

خجل I *khigil*, a, to blush.

خد see اخذ.

خدد *makhadda*, a cushion, pillow.

خدع *khidâz*, deception, falsehood.

خدم I *khadam*, i, to serve. x *istakhdim*, to be an official;
part. *mustakhdim*, an official.

khaddâm, fem. *khaddâma*, servant.

خرج I *kharag*, u, to come out, come forth; infin. *khurûg*. II
kharrag, to draw forth, drive out.

*khurda**, copper.

خرف *khârâf*, pl. *khîrfân* (*kherfân*), ram.

khurâfa, a fairy tale.

خسر *khusâra*, loss, injury; *yâ khusâra!*, what a pity!

خسس I *khass*, i, to sink, decrease. II *khassis*, to diminish,
lessen. v *ikkhassis*, pass. of II.

خشب *khashab*, wood, timber.

خشش I *khashsh*, u, to step in.

خشن *khishin*, rough.

khushîna, roughness.

خشى I *yukhshâ*, it is feared, one fears (§ 42). VIII b *ikhtasha*,
to be afraid, bashful.

خصص I *khaşş*, u, to belong to, concern. VIII b *ikhtaşş* = I.

khuşûş:—*ḥala-l-khuşûş*, in particular.

خضر IX *ikhḍarr*, to be or become green, to sprout (of a tree).

akhḍar, fem. *khadrâ*, pl. *khudr*, green.

خطب I *khatab*, u, to ask in marriage.

khutûba, engagement, courting.

خطر I *khaṭar*, u, to fall in with, come to, chance upon; part.

khâtir, wish, idea, pleasure. III infin. *mukhâtara*,
an adventure.

خطو *khatwa*, a step, stride.

خفر see غفر.

- خفف** I *khaff*, *i*, to be healed, get well. II *khaffif*, to heal, cure.
khuff, woman's shoe.
khaffif, pl. *khuffáf*, light, thin, fine.
- خفى** X *istakhfa*, to hide.
makhfi, hidden.
- خلص** see **غلس**.
- خلص** I *khulus*, *a*, to be ready or finished. II *khallas*, to finish,
loose, set free. V (reflex of II), to free oneself.
khális, completely, quite.
khalás, ready, done, finished.
- خلط** I *khalat*, *u*, to mix.
- خلع** I *khalaz*, *a*, to tear out, to strip off.
- خلف** III inf. *mekhalfa*, contradiction.
khilfa, aftergrowth, posterity.
khiláf, besides, excepting.
Khalífa, a man's name.
- خلق** I *khala*", *a*, to create; part. pass. *makhlá"*, a creature. II
part. *mekhalla"* ↓, girt with a cashmere girdle.
*khalá"**a*, creature, pl. *khaláyi"*, people.
- خلل** IV part. *mekhill*, torn, full of holes.
- خلى** II *khallá*, to leave alone, (relig.) to preserve alive;
khallík !, stop!
khalá, open country.
- خمر** *khammára*, pl. fem., wine-tavern, public house.
- خمس** *khamssä*, *khamas(t)*, five.
khámis, fifth. (For *khamís*, see *yóm*).
khums, one-fifth.
- خمن** II *khammin*, to guess, conjecture.
- خنق** III inf. *khindá"* and *khindá"**a*, fighting, brawling. VI
itkháni", to come to blows.
*khôgá**, pl. fem., schoolmaster.
*khawága**, European gentleman, merchant.
- خوف** I *khâf*, *á*, to be afraid (followed by *lá*, p. 162). IV part.
mukkhâf, dangerous. VII *inkhâf*, to be feared.
khôf, fear, danger.

- خال *khāl*, pl. fem., maternal uncle.
khôlî, caretaker.
- خان I *khân*, *u*, to betray; part. *khâ'in*, dishonourable.
- خير VIII b *ikhhtâr*, to choose.
khêr, goodness.
- خيط II *khaiyat*, to sew.
khêt, thread.
khiyâta, tailoring.
khaiyât, tailor.
- خيل v *itkhaiyil*, to imagine.
khêl, horses, cavalry.

د

- ذا *dā*, *di*, this (§ 9. 1).
dî-l-wa't, now.
- ذبح *madbah*, slaughter-house.
- دبر II inf. *tedbîr*, behaviour, course of action.
dabbâr, wasp.
dibbân, flies; *dibbânä*, a fly.
- دجل *deggâl*, Antichrist.
- دخل I *dakhal*, *u*, to enter; inf. *dukhâl*. II *dakhhâl*, to cause to enter, to bring in.
- دخن *dukhân*, smoke, tobacco.
- درب *darb* ↓ (*ḍarb*), road.
- درس *ders**, pl. *d(u)rûs*, study, lesson, lecture.
*medräsä**, pl. *madâris*, high-school.
- ذرع *d(i)râz*, pl. *udruz*, arm, yard; power.
- درقع *dur'âza*, the lower part of the reception-room.
- درهم *derhim* ↓, a silver coin.
*derwîsh**, pl. *darâwîsh*, Dervish.
- دری I *diri*, *i*, to learn, know. III *dâra*, to conceal, hide. VI pass. of III.
*destä**, pl. *disit*, dozen.

- دعو *da3wa*, pl. *da3dwi*, law-suit.
- دعى I *da3a*, *i*, to invite ; pass. part. *mad3i*, pl. *madā3i*, women forming the bridal procession, bridesmaids. VIII b *idda3a*, *yidda3i*, to claim, demand.
- dughri** (adj. and adv.), straight, straight on, upright.
- دفع *madfa3*, pl. *madāfi3*, cannon.
- دفى *defyān*, warm.
- دقق I *da''*, *u*, to knock, strike, pound.
- de''i''a*, a minute.
- dikha*, etc. ; see § 9. 2.
- دكن *dukkān**, pl. *dakākīn*, booth, shop.
- دم *dem*, blood.
- دمغ *dimāgh*, skull, head.
- ذممر *dimmä*, conscience.
- dann*, (*tann*) ; see § 40, note.
- دنى IV part. pl. fem. *mudnāt* ↓, women assisting in the bridal procession.
- dunyä* (*dinyä*), this world.
- ذهب *dāhāb*, gold.
- دهمر *Edhem*, a man's name ; *Ibn E.*, name of a saint.
- دوب *dōb* ; see *yā*.
- دوخ I *dākh*, *ū*, to turn giddy ; inf. *dawakhān*, giddiness.
- دور I *dār*, *ū*, to turn round, to stroll about ; inf. *dawarān*. II *dauwar*, to make round, *d. 3ala*, to seek ; part. *medauwar*, circular. IV part. *mudīr*, governor of a province ; *mudīriyā*, province.
- dār*, pl. *dār*, and *dīyār* (S), house (in the Fellāh dialect).
- dōr*, pl. *adwār*, circle, circuit, storey of a house.
- dālāb**, pl. *dawālīb*, cupboard, chest.
- دوم x *istadām*, to last, endure.
- دون *dūn*, of inferior quality ; *bi-dūn*, without.
- دوى *dawi*, noise, din.
- dewāyā**, pl. *diwi*, inkstand.

- دیدن *dēdan* ↓, habit, custom.
 دیر *dēr**, pl. *diyūr*, monastery.
 دیک *dīk**, pl. *diyūk*, cock; *dīk rūmī*, turkey.
 دین *dēn*, debt.
 madyān, in debt.
 *dīn**, religion.
 diyāna, religious observances.
 *dīwān**, office, the Ministry.

ذ

See under both د and ز.

ر

- rākhar*, fem. *rukhra*, see **اخر**
رأس *rās*, pl. *r(u)'ūs*, head.
 reiyis (from *re'īs*), commander, chief.
رأى I *ra'a*, a ↓, to see, consider, think advisable.
 ra'y, *rāi*, opinion; *zala r.*, in the opinion of.
 riyā, hypocrisy.
 mir'āyā (*mirāyā*), looking-glass, mirror.
رب *rabb*, (the) Lord; *rabbūnā*, Our Lord (§ 6. 2, note): pl.
 arbāb = aṣḥāb:—*ārbāb-il-zebar*, persons of exemplary life.
 rubba-mā (pol.), perhaps.
ربع *arba3(a)*, four.
 rābi3, fourth.
 rub3, one-fourth.
ربی II *rabbā*, to educate, bring up. v *itrabbā*, pass. of II.
رتب II *rettib*, to set in order, appoint; infin. *tertīb*, statute, ordinance.
 martaba, pl. *marātib*, pillow, cushion.

- رجح IV part. fem. *murgîha* (*murgäha*), cradle.
 رجع I *rigîz*, *a*, to return. II *ragga*z, to lead back, drive back.
 رجل *rigl*, fem., foot.
 râgîl, pl. *rigâlâ*, a man.
 رجى V *itraggâ*, to beg, request.
 رحب *marhabâ*!, welcome!
 رخرخ *merakhrakh*, slack, relaxed.
 رخص *rakhîs*, pl. *rukhâs*, cheap.
 رخی VI *itrâkhâ*, to be languid, weak.
 ردد I *radd*, *u*, to give back; *radd zala*, to answer.
 ردى *radi*, ugly.
 رز *ruzz**, rice.
 رشش *rashsh*, *u*, to patter, to tinkle, to sprinkle.
 رصص *ruşaş*, lead, cartridges; *ruşâsa*, a cartridge.
 رضع IV part. fem. *murđaza*, foster-mother.
 radîz, baby, suckling.
 رضى I *ridî*, *a*, to be content, to agree.
 رطب *rutâba*, damp, moisture.
 رطل *ratl**, pl. *irtâl*, a ratl (weight = 0.444 kilogr.).
 رغب I *righîb*, *a*, to desire.
 رغف *raghîf*, pl. *erghîfâ* and *rughfân*, loaf.
 رفت I *rafat*, *i*, to discharge.
 رفع I *rafaz*, *a*, to lift up. VIII b *irtafaz*, to be high; part.
 mirtifîz, high.
 rufeiyaz, thin, fine.
 رقب *ra'aba*, neck.
 ركب I *rikîb*, *a*, to ride, drive. II *rekkîb*, to fit together. V
 itrekkîb, pass. of II. VIII a *itrikîb*, pass. of I.
 râkîb, pl. *rukkâb*, passenger (in a train).
 rikâb, pl. fem. and *erkîbâ*, stirrup.
 merkîb (*markab* S, *murkab* Soudân), pl. *marâkîb*,
 boat.
 marâkbi, boatman.
 ركن I *rakan*, *i*, to put aside.

- رمل *Rumēlā*, a square in Cairo.
- رمن *rummān*, pomegranates; *rummānā*, a pomegranate.
- رمى I *rama*, *i*, to throw. VIII a *itrama*, pass. of I.
- رنن *rannān*, see **طنن**.
- رهب *rāhib*, pl. *ruhbān*, monk.
- روح I *rāḥ*, *ū*, to go, pass away, be gone; part. *rāḥ* (§§ 16. 3 c; 31). II *rauwaḥ*, to go away. VIII b *irtāḥ*, to be content, *min*, with.
rūḥ, fem., spirit, self (§ 70. 3).
marwaḥa, fan.
- رود IV *arād* (pol.), to wish.
- روض see **ريض**.
- روم *Rūm*, Greeks, Levantines; *Rūmī*, a Greek, pl. *Arwām*.
- روي I *rawa*, *i*, to water (§ 39). v *itrawwa*, to consider, reflect.
- ريت *rēt*, see **يأ**.
- ريح x a part. *mustarāḥ*, closet; x b *istarāḥ* and *istarāyāḥ*, to rest, refresh oneself, recover.
rīḥ, pl. *riyāḥ* and *aryāḥ*, wind.
rīḥa, smell.
- ريس see **راس**.
- ريض *riyāḍa*, mathematics.
- ريف *rīf*, pl. *aryāf*, the country (opp. to 'town').

ز z and ظ z.

- ز *zālik*, see **ماز**.
- زبد *zibḍīyā*, dish, bowl.
- زبر *Z(o)bēr*, a man's name.
- ذذبذ *zebzābā*, fickleness, insincerity.
- ضبط *zābiṭ* (p. 18), officer.
zabṭī, policeman, pl. *zabṭīya*, police.
mazbaṭa, magistrate's sentence.
- زحمر I part. pass. *mazḥūm*, crowded.
zahmā crowd

- زرع *z(i)rāʿa*, agriculture.
 ظرف *ẓarf*, pl. *uzruf*, envelope.
 زرق IX *izra*”, to be blue, become blue.
 azrā”, fem. *zer*”ā, pl. *zur*”, blue.
 زعق II *zaʿʿa*”, to cry out, scream.
 زغر = صغر.
 زغرط *zaghraṭ*, to cry aloud, shout.
 zaghriṭa, pl. *zaghāriṭ*, chanting of women at cere-
 monies (either in joy or lamentation).
 زفف I *zaff*, *i*, to go in procession.
 zeffā, a procession, especially the bridal train.
 زكب *zekībā*, pl. *zakāyib*, large basket.
 ذكر II inf. (p. 50) *tezkārā* (*tazkara*), card, ticket.
 zīkr, ‘commemoration’, festival of a religious Order.
 زلزل *izzalzil*, to quake (of the earth).
 ظلم IV part. *muẓlim* ↓, dark.
 ẓulm, tyranny, injustice.
 ذمّر *zimmā* (pol.), conscience; see *dimṡā*.
 زمن *zāman* ↓, time, period; *min zāman*, from of old, ever so
 long ago.
 ذنب IV part. *muẓnīb*, at fault, in the wrong.
 ẓenb, fault, offence.
 زنب *Zēnab*, a woman’s name.
 Zannūba, a woman’s name.
 *zenbīl**, pl. *zanābīl*, market-basket.
 ظنن I *ẓann*, *u*, to believe, think.
 ذهب I *zahab*, *a* (pol.), to go. II part. *mezehhib*, gilder; see *dāhāb*.
 زهد *zuhd*, asceticism.
 زهر *el-Azhar*, a Mosque in Cairo (§ 53. 3).
 ظهر I *ẓahar*, *a*, to be distinct. IV *azhar*, to make distinct, to
 shew.
 mazhar, appearance.
 زهق I *zihi*”, *a*, to get angry.
 ذو *zāt*, ‘being’, self (§ 70. 3); pl. *zawāt*, notabilities.
 zāt-marra, once upon a time.

زوبع *zôbaʒa*, pl. *zawâbiʒ*, storm.

زود II *zarwud*, to increase, make numerous; comp. زيد.

زوق II *zarwaʿ*, to adorn, decorate.

زوى *zâwiya*, pl. *zewâya*, small Mosque, chapel.

زيت *zêl*, olive oil.

zatûn (§ 4. 3), olives, olive-trees; *zatûna*, an olive, an olive-tree.

زید I *zâd*, *î*, to increase (intrans.), become numerous; comp.

زود. III *zâyid*, to sell by auction. VI *izzâyid*, to be sold by auction.

ziyâdâ, increase, more; *bi-ziyâdâ*, plentifully, amply.

mazâd, auction.

زیر *zâr* (*zâr*), ghost (superstitiously venerated; see Vollers in ZDMG 1891).

zîr, large pitcher for filtering water.

mazyara, cupboard or stand for the *zîr*.

زين II part. *mezeiyin*, barber.

زينب see زنب.

*zêi**, as, like; *zêi-mâ*, just as.

ezzei (from *ê-zei*)? how? ۴

س

سأل I *sa'al*, *a*, to ask; part. pass. *mas'âl*, responsible.

mes'âlâ, pl. *mas'âl*, question.

سبب II part. *mesebbib*, pedlar.

sâbâb, reason, cause; pl. *isbâb*, subsistence, livelihood.

سبت *sebt**; *nahâr-es-sebt*, Saturday.

sâbât, pl. fem., basket.

ثبت *masbût* (*mazbût*), correct.

سبع *sabʒ(a)*, seven.

sâbiʒ, seventh.

subʒ, one-seventh.

- سبق I *saba*”, *a*, to run ahead. III *sābi*”, to run a race.
- سبيل *sebīl*, pl. *esbīlā*, public fountain.
- ستت A. *sitt*, woman, lady; see § 54. I 10, note.
B. *sitt(ā)*, six; comp. سدس.
- ستر I *satar*, *u*, to protect, preserve (relig.). VIII b part. *mus-tatir*, severely religious.
sitāra, window-curtain.
settār; *ya-settār*! Oh Protector! (i.e. God).
- سجد *seggāda*, prayer carpet.
mesgid, small Mosque (in Alexandria).
- سجر *sägār*, pl. *asgār*, tree.
*sigāra**, pl. *segā’ir*, cigarette.
- سخر *sukhra*, forced labour, corvée.
- سخن *sukhn*, hot.
- سد I *sadd*, *i*, to shut, stop up. VII pass. of I.
sedd, adv. certainly, surely.
sidr; see *šidr*.
- سدس *sādis*, sixth; comp. ستت B.
suds, one-sixth.
- سرخ *sārūkh**, pl. *sawārīkh*, rocket.
- سرق I *sara*”, *a*, to steal.
*serāyā**, pl. fem., palace, castle.
- سطح II part. *mesattāḥ*, pl. fem., level plain.
sutūḥ (§ 50, note 2), roof.
- سطر *saṭr*, pl. *ustur*, line, row.
maṣṭara, ruler.
- سعد III *sāzīd*, to help. IV *asjad*, to make happy.
sazīd, happy, fortunate; *Sazīd*, a man’s name.
- سعى *sāzi*, pl. *suṣā*, messenger.
- سفر III *sāfir*, to travel, start on a journey.
safar, journey.
sufra, pl. *sufar*, (dinner) table; *sufragi*, waiter.
- سفف *s(u)fēyif*, slight, insignificant.
- سقط I *su’ut*, *a*, to fall.

سقف *sa''f*, ceiling.

سقى I *sa''a*, *i*, to give to drink, to water.
sā''ya, wheel for raising water.
mis''ä, channel, water-course.

سكت I *sikit* (*sakat*, §), *u*, to be silent.

سكر I *sikir*, *a*, to get drunk.
sukr, drunkenness.
sukari, drunkard.
sakrân, drunk.

*sukkar**, sugar.

سكك I *sakk*, *u*, to shut up, lock. VII *insakk*, pass. of I.
sikkä, pl. *sikak*, road, street.

سكن I *sakan*, *u*, to dwell.
*sikkîn**, pl. *sakâkîn*, knife.
meskîn, see مسكن.

سلطح *mesaltah* (§ 13. 2 b), broad and flat.

سلطان *sultân*, pl. *salâtîn*, lord, ruler.
sultânîya, pl. *salâtîn*, deep dish.

سلق *slûgi*, greyhound (in the Soudân).

سلك *sulâk*, course of life, conduct.

سلل *misellä*, obelisk.

سلم II *sellim*, to give up, give in charge, commit; with *zala*, to greet. IV part. *Muslim* (*Mislîm*), a Moslem, a Mahommedan; infin. *Islâm*, 'submission', the Mahommedan religion; *islâmî*, Mahommedan (adj.). VIII b *istalam*, to take charge of, accept. *salâm*, greeting, farewell; *wa-s-salâm*, 'and there's an end of it'. See also under *yâ*.

Slémân, Solomon.

sillim, pl. *selâlim*, ladder, flight of steps.

سلى II *salla*, to amuse, entertain. V *issalla*, to amuse oneself.
 سر *ism* (§ 54, note), pl. *asâmi*, name.

ismâlla (= *ism-Allâh*), used as a formula of wishing;
 comp. سسى.

- سَمَح III *sámih*, to forgive, set free (with acc.); infin. *mesamḥa* (*musámahā*), pl. fem., holidays.
samāh, abatement, discount.
- سَمَر II *samar*, to nail.
*musmār**, pl. *masámír*, nail.
sámír ↓, company at a feast.
- سَمَس *sems*, fem., sun.
- سَمِع I *simiʒ*, a, to hear. II *sammaʒ*, to deliver (a speech, etc.).
samáʒ, concert.
- سَمَك *sámāk*, fish.
- سَمَو *samā* (*sämä*), heaven.
- سَمَى II *samma*, to name; comp. سَمِر.
- سَن *sänä*, pl. *sinân*, year.
- سِنْد *sänäd*, pl. fem., bond, voucher.
- سِنَن *sinn*, pl. *s(i)nân*, tooth, peak; old age.
- سَنَى x *istasnä*, to make an exception; inf. *istisnä*, exception.
asnä; *fî-asnä* (D. and pol.), while, during.
- سَهْل *sahl*, easy.
sahlan, see 'ahlan.
sahūla, easiness.
- سَهُو *sahu*, carelessness.
- سَوَّب *sawāb* (*ṣawāb*), God's recompense (to the just).
- سَوْد IX *iswadd*, to be black; part. fem. *miswadda*, rough copy.
iswid, fem. *sōda*, pl. *sūd*, black.
Sūdān, (land of the) Blacks; *Sūdānī*, a Soudanese.
Seiyid (§ 54. I. 10, note), lord; *Seiyidä*, female saint.
- سَوْر *sūr*, wall.
- سَوَس *sā'is*, pl. *šiyās*, running footman.
siyāsa, politics.
es-Suwēs, Suez.
- سَوَع I *sāʒ*, ā, to hold.
sāʒa, hour, watch, clock (§§ 70. 6; 71. 1); comp. *lissä*.
sāʒātī, watchmaker.
- سَوْف *masāfa*, space, distance.

- سوق I *sā*ʔ, *á*, to drive on, incite.
*sū*ʔ, market.
*swé*ʔa, market-hall.
- سوى I *sawa*, *a*, to be worth. II *sawwā*, to smooth, cook sufficiently. III *sāwā*, to be worth. VIII b *istawā*, to be ripe, well done (food).
sawā, together.
- سيب I *sāb*, *í*, to let go (not so common as II). II *seiyib*, to let go, set free. V *isseiyib*, pass. of II.
- سید see سود.
- سير *síra*, story; *gāb síret fulān*, to tell a story about some one.
- سيف *séf*, pl. *siyāf*, sword.
Síwa, oasis of Siwa; *síwí*, adj., from Siwa.

ش

- شام *esh-Shām*, Syria, Damascus.
- شان *shān*: *zala-shān*, *min-shān*, because of.
- شباب *shebb* (p. 88), youth, young of animals.
shebbā, girl.
- شبر *shibr*, span; *shibrāwí* (§ 54. III. 6 B. c.), of a span high.
- شيك *shābākā*, net.
shebkā, wedding-ring.
shābbāk, pl. *shabābīk*, window.
*shubuk**, pl. fem., tobacco-pipe.
- شبه *ashbah*, like; *a. bi*, like to.
- شتا *shitā*, winter, rainy season.
shitwí, adj., winter-...; used by the Fellāhín.
- شجر *shägär* (pol.), = *sägär*.
- شحت I *shahat*, *a*, to beg; see شحذ.
- شحذ *shahḥād* (*shahḥāt*), beggar.
- شخص *shakhṣ* (vulg. *sakhṣ*), a person.

- شدد I *shadd*, *i*, to draw tight; *shidd hēlak!* screw up your courage!
shedīd, strong, violent.
- شدف *shādūf*, a machine for irrigation; see p. 17.
- شرب I *shirīb*, *a*, to drink; inf. *shurb*: *sh. ed-dukhān*, to smoke.
shar(ā)bāt, sherbet; *sharbātli*, sherbet-seller.
mashrūb, pl. fem., drink, beverage.
- شرح VII *insharah*, to rejoice.
- شرر IV part. *meshirr*, bad-tempered.
sherr, evil (relig.).
sharrāni, wicked.
- شرط I *sharat*, *i*, to tear.
shart, condition, pl. *shurūt*, contract.
sharta, cut, streak; *shartat ʒoyūn*, circle of the eyes.
sherīt, cord, rail.
- شرع I *sharāʒ*, *a*, to begin, *fī*, with.
mashrūʒ, project.
mushraʒ, fort (Soudān).
- شرف *sharaf*, nobility.
sherīf, noble.
- شرق *Sher"īya*, an Egyptian province; *sher"āwi*, adj., from the *Sher"īya*.
- شرك III *shārik*, to share with. VIII b part. *mushtarak*, associated in or with.
sherék, a kind of cake.
- شرمط *sharmat*, to tear in pieces; part. *mesharmat*, torn.
- شري VIII b *ishtara*, to buy.
- شطر *shāṭir*, pl. *shāṭrīn* and *shuṭṭār*, cunning, clever.
- شعر *shāʒr*, hair.
shīʒr, poetry.
- شعلل *shāʒlīl*, to flare up.
- شغل I pass. part. *mashghūl*, busy. II *shaghghal*, to make to work, to employ. VII *inshaghhal*, pass. of II. VIII b *ishtaghhal*, to work, busy oneself.

shughl, pl. *ashghāl*, work, business.

shaghghāl, workman.

شفا *shiffā*, pl. *shafā'if*, lip.

شكر *v tashakkar*, to thank, be thankful; *mutashakkirīn!*

(§ 48, note 3), thanks!

شكشك *shekshik*, to prick.

شكك *shekk*, doubt; *lā-shekk*, without doubt (§ 73. 4).

شكل *shikl*, pl. *ishkāl*, form, appearance.

شمرخ *shamārīkh*, spangles for shoes.

شمس *shems* (pol.), = *sems*.

شمع *shemza*, taper, candle.

شمل VIII b *ishtamal zala* (pol.), to comprise.

shimāl, left, left-hand.

شمم I *shamm, i*, to smell, inhale.

shem(m)ām, sweet-melon.

شهد I *shihid, a*, to bear witness; part. *shāhid*, a witness.

shehād, martyr.

shāhāda, witness, testimony.

شهر IV *ashhar*, to make known, to publish.

shehr, pl. *ushhur*, month; *shehri shehri* (§ 68. 3),
month by month.

shuhra, publicity, renown.

شور III *shāwir*, to shew, point out. IV inf. *ashārā*, sign, signal.

mishwār (mushwār), commission, errand.

*shāura**, embroidered stuff.

شوش II part. *meshawwish*, indisposed, unwell.

شوع *yushāz* (§ 42), it is reported.

شوف I *shāf, ū*, to see, look.

شوق VIII b *ishtā'*, to long for.

شوی I *shawa, i*, to roast. VII *inshawa*, pass. of I.

شيأ *shā', i'*, to wish (relig.): *in-shā-Allāh*, if God will; *mā-
shā-Allāh*, as God wills (also used in astonishment).

shē, something (§ 12).

shwēyā, a little.

شيخ *shêkh*, pl. *mashâ'ikh* (§ 50. II. 1), old man, learned man, saint.

شيع II *shaiyaz*, to send forth.

شيل I *shâl*, *î*, to take away, transport. VII *inshâl*, pass. of I. *shaiyâl*, porter, carrier.

mashâl, transport, carriage of merchandise.

*shâl**, pl. *shîlân*, shawl.

شيه *shîh* ! ; see § 62.

ص

صاغ *şâgh**, full-weight, currency.

صبح *şubh*, morning.

şubhîyâ, morning-time.

şabâh, morning.

şabâhîyâ, morning after the wedding.

صبر *şabar*, *u*, to be patient.

şabr, patience.

صبع *şubâz*, pl. *şawâbîz*, finger.

صبغ I *şabagh*, *u*, to dye.

şabbâgh, dyer.

صبو *şabi*, pl. *şubyân*, lad, boy.

صحاب *şâhib*, pl. *aşhâb*, friend, companion, owner ; *ş.* " *ađîya*, litigant.

şahba, female friend.

صحح I *şahh*, *a*, to be right, correct.

şähha, health ; correctness.

şahîh, pl. *şuhâh*, right, true.

صحف *muşhaf*, pl. *maşâhif*, copy of the Korân.

صحن *şahn*, pl. *şuhân*, plate.

صحى I *şihî*, *a*, to wake up. II *şahhâ*, to awaken.

صدر *şidr* (*sidr*), breast.

şedêri (*şudêri*), vest, waistcoat.

- صدف** VI *iṣṣādaf*, to chance to be.
صدق II *ṣadda*”, to believe, think true.
صرف I *ṣaraf, i*, to give out, to dismiss.
ṣarrāf, money-changer, banker.
ṣarrīf = *ṣarrāf*.
maṣārīf (p. 117), cost.
صرى *ṣārī*, pl. *ṣawāri*, mast: comp. *ṣamūl*.
صعب *ṣaʿb*, hard, difficult, disagreeable.
ṣaʿūba, difficulty.
صعد *eṣ-Ṣaʿūd*, Upper Egypt.
صغر *ṣuḡhr*, smallness; *ṣ. es-sinn*, infancy, boyhood.
ṣuḡhaiyar (*zḡhaiyar*), little, young.
ṣaḡhrana, childishness.
صفر IX *iṣfarr*, to be or become yellow.
aṣfar, fem. *ṣafra*, pl. *ṣufr*, yellow.
صفق II *ṣaffa*”, to clap the hands.
صفو VIII part. pass. *Mustafā*, a man's name.
Ṣafwet, a family name.
صلاح II *ṣallah*, to mend, repair. VII *iṣṣalah*, pass. of II. VIII b
iṣṣalah, to get better, be improved.
ṣāliḥ, good, excellent, pious.
ṣalāḥ, goodness, excellence, piety.
maṣlaḥa, administration, bureau.
صمغ *ṣāmgh*, gum.
صمل *ṣāmūlā*, screw.
صندوق *ṣandū*”,*, pl. *ṣandū*”, box, chest; *ṣanād*”i, maker or
seller of boxes.
صنف *ṣanf*, pl. *aṣnāf*, sort, species, article.
صنى *ṣanīya*, see √ *صين*.
صهرج *ṣahrġ**, cistern; *ṣahrġī*, adj., from the cistern.
صوب IV *aṣāb* (pol.), to chance, happen.
صور II *ṣauwar*, to paint.
ṣūra, picture.
meṣauwardī, artist, photographer.

- صوغ *masāgh*, pl. fem., trinkets.
 صوم I *šām*, *ū*, to fast.
 šiyām, fasting, fast.
 صيب I *šāb*, *ī*, to hit, hit upon.
 صيد VIII b *ištād*, to hunt, fish.
 mašyada, trap.
 صير I *šār*, *ī*, to become.
 mašīr (*mašīr*), issue, end, result.
 صيف *šēf*, summer.
 صين *šanīya* (p. 21), pl. *šawāni*, dish, tray.
 صيوان *šuwān** (p. 21), state-tent.

ض

- ضأن *ḍāni*, adj., of sheep; *laḥme ḍāni*, mutton.
 ضبط *zābit* (§ 3. 12), pl. *zubbāt*, officer; *zabtī*, policeman, pl.
 zabtīya, police.
 mazbāta, legal decision.
 ضحك I *ḍiḥik*, *a*, to laugh, sport.
 ḍiḥk, laughter, sport.
 ضرب I *ḍarab*, *a* (*u*, *Ṣ*), to strike.
 ḍarbā, a blow.
 ضرر I *ḍarr*, *u*, to hurt, damage.
 ḍarar, damage, injury.
 ḍarūrī, necessary.
 ضعف *ḍaẓīf*, weak.
 ظلل I *ḍill*, shade.
 ضمم I *ḍamm*, *u*, to gather, reap.
 ضمن *min-ḍimn*, in the midst of.
 ظهر *ḍahr*, (the) back.
 ḍuhr, midday.
 ضمرى III *ḍāḥā*, to compare with, correspond with, be like to.
 ضيع II *ḍaiyaḏ*, to ruin, squander, lose.

- ضيف *déf*, pl. *diyáf*, guest.
madyafa, village shelter-house.
 ضيق *daiya*", narrow.

ط

- طب *tibb*, medicine, science of medicine.
 طبخ I *ṭabakh*, *u*, to cook.
 ṭabīkh, vegetables.
 ṭabbākh, cook.
 maṭbakh, kitchen.
 طبع I *ṭabaʿ*, *a*, to print. VII *intabaʿ*, pass. of I.
 ṭabīʿa, nature, temperament.
 maṭbaʿa, printing press; *maṭbaʿgi*, printer.
 طبل *ṭabl**, drum.
 طحن *ṭāḥnā**, pl. *tawāḥīn*, mill.
 *ṭarbūsh**, pl. *ṭarābīsh*, fez.
 ṭarābīshī, fez-maker, -seller, -smoother.
 *ṭarabēza**, pl. fem., table.
 طرح I *ṭarah*, *a*, to bear (fruit).
 ṭarḥa, woman's head-dress.
 maṭraḥ, place.
 طرش I *ṭarash*, *u*, to vomit.
 aṭrash, fem. *ṭarshā*, pl. *ṭārsh*, deaf.
 ṭurrāsh, see *almāz*.
 طرف *ṭaraf*, pl. *aṭraf*, edge, border; *ʿala ṭaraf*, at the expense of.
 طرق *ṭarī*", way, road.
 ṭarī'a, way (figurative), method.
 طعم IV *aṭʿam*, to grant.
 طعن *ṭāʿūn**, plague.
 طفئ I *ṭafa*, *i*, to extinguish. VII *intafa*, pass. of I.
 طلب I *ṭalab*, *u*, to demand. III *ṭālab* (*ṭālib*), to lay claim to.
 Ṭulba, a man's name.
 طلح *ṭalāḥ*, worthlessness; opposite of *ṣalāḥ*.

- طلع I *ṭili3*, *a*, to ascend, to come out, to become; infin. *ṭulū3*.
 II *ṭalla3*, to draw out, bring out.
- طلق II *ṭallaʿ*, to divorce. IV part. pass. *mutlaq* (pol.), general, universally received (opinion).
ṭalāʿ, divorce.
- طمع I *ṭimi3*, *a*, to covet.
Ṭanta, a district in Egypt; *Ṭantāwi*, adj., from *Ṭanta*.
- طنن *ṭannān rannān*, lit. 'shrill-sounding', brilliant, smart (of a wedding).
- طور *tāra*, rim, tyre.
- طوع III *ṭāwi3*, to obey.
- طوق *ṭāʿa*, power, ability; a piece (of stuff).
- طول I *a ṭāl*, *ū*, to be long; I b (p. 72, note) *ṭiwil*, *a*, to become long, to grow. II *ṭauwal*, to lengthen. VI *ittāwal*, to be impertinent, *ṣala*, to.
ṭāl, length, duration; during, all through.
ṭawīl, pl. *ṭawdl*, long.
- طوى I *ṭawa*, *i*, to fold up. VII *intawa ṣala*, to be folded up with, to steep oneself in.
maṭwa, penknife.
- طيب II part. *meṭaiyib*, jester.
ṭaiyib, good.
- طير I *ṭār*, *i*, to fly.
ṭaiyāra, loose sheet of paper.
- طيز *ṭi3** (*tī3*), buttocks.
- طيلون *Ṭalūn* (p. 21), a man's name.
- طين *ṭīn*, soil, arable land, pl. *atīān*, landed property.

ظ

See under *ز* and *ض*.

ع

عيب *zebb*, breast-pocket.

عبد *zabd*, pl. *zabîd*, slave ; pl. *zebâd*, servant of God, human being.

zebâda, religion, religious service.

ʒAbd-el-ʒazîz, *ʒAbdâllâ(h)*, § 6. 3, men's names ; *ʒabdallâwi* (p. 133), a sort of cucumber.

ʒObéd (*ʒEbéd*), a man's name ; *ʒEbédâllâ(h)*, § 6. 3, a man's name.

عبر *zebra*, pl. *zebar*, pattern, model.

zebâra, story, affair, expression ; *ʒ. zan*, an expression for, as much as.

عثر *ʒitir*, *a* ; with *fi*, to stumble over ; with *ʒala*, to chance upon, find.

عتق *ʒatî** ↓, ancient ; *Maşr-el-ʒatî*', Old Cairo.

عجب *ʒagab*, *i*, to please. x *istaʒgîb*, to find strange, to be surprised at.

ʒagab, wonder, astonishment, miracle.

ʒagîb, strange, wonderful.

عجز *ʒâgîz*, pl. *ʒawâgîz*, aged.

عجل x *istaʒgil*, to hasten.

ʒagal, haste.

ʒegl, calf.

عجم *ʒAgam* (§ 45), Persians ; *ʒAgamî*, pl. *Aʒgâm*, a Persian.

عدد *ʒadd*, *i*, to count, reckon ; with *bi*, to consider as.

ʒadad, pl. *aʒdâd*, number.

عدو *ʒadû*, enemy.

ʒadâwa, enmity.

عدى *mazaddîyâ*, ferry-boat ; *mazaddâwi*, ferry-man.

عرب *el-ʒArab*, the Bedawîn ; *ʒarabi*, Arabic, an Arab, a Bedawi.

ʒErâbî, 'Arâbi', a man's name ; an adherent of Arâbi Pasha (p. 134).

zarabīya*, carriage, cab.

zarbagi*, cabman, coachman.

zar(a)ba-khānā*, cart-shed, coach-house.

عرج *aʒrag*, fem. *ʒargā*, pl. *ʒorg*, lame.

عرس *ʒarīs*, bridegroom.

ʒarūsa, bride.

عرض *ʒard*, breadth, honour; *fa-ʒārdak!* (§ 60. 3), by your honour!, please! (in entreaties).

ʒarīd, broad.

عرف I *ʒirif*, a, to know, know how to. VI part. *mutaʒāraf*, recognised, customary.

mazrūf, favour, kindness, courtesy; *bi-l-mazrūf*, willingly.

mazrifā, pl. *mazārif*, knowledge.

taʒrifā, tariff; small change.

عرق *ʒarʿi*, brandy.

عذر *ʒozr*, excuse; *ʿaddim ʒozru*, he presented his apology, he excused himself.

عزز *ʒazīz*, dear, beloved; a man's name.

ʒAzīza, *ʒAzzūza*, women's names.

ʒEzzet, a family name.

عزل II *ʒazzil*, to leave (a house, etc.).

عزم I *ʒazam*, i, to invite.

ʒazīma, pl. *ʒazāyim*, invitation.

ʒozūmä, feast, banquet.

عظم *ʒazīm*, pl. *ʒozām*, fine, grand.

عسكر *ʒaskar**, soldiery; *ʒaskari*, a soldier, pl. *ʒasākir*, troops.

عشر *ʒashar(a)*, ten.

ʒeshrīn, twenty.

ʒāshir, tenth.

ʒoshr, one-tenth; $\frac{1}{10}$ of a Piastre (§ 57).

عشر II *ʒashsham* (pol.), to raise hope. V *itʒashsham*, to raise one's hopes, to hope.

عشى *ʒashā*, supper, dinner, evening meal.

ʒeshā, evening.

- عصر *3aṣr* and *3aṣrīyā*, afternoon.
 عصفور *3aṣfūr*, sparrows; *3aṣfūra*, a sparrow.
 عصى *3aṣā* and *3aṣāyā*, stick.
 عظم *3aḍm*, pl. *3eḍām*, bone.
 عضو *3uḍu*, pl. *aḍā*, member; associate.
 عطش *3ataṣh*, thirst.
 3atshān, thirsty.
 عطى IV *aḍta* ↓, to give.
 3Aṭīya, a man's name.
 عظم see under *عز* and *عص*.
 عفرت *3afrīt**, sprite: from this comes the denom. *itzafrat*
 (§ 41), to behave like an *3afrīt*, to work like one
 possessed.
 عفرم *3afārim*!*, welcome!
 عفش *3afsh**, furniture, luggage.
 عفف *3efāf*, temperance, abstinence.
 Ibn-el-3Afīf, name of a saint.
 عقب *3ā"ibā*, consequences, descendants, issue.
 عقيل *3u"bāl = 3ā"ibā*.
 عكس III *3ākis*, to thwart.
 3ala-3aks-min, in opposition to.
 علب *3elbā*, pl. *3elab*, coffer, casket.
 علق II *3alla"*, to hang up. v *it3alla"*, pass. and reflex. of II.
 māzla"a, spoon.
 علل v *it3allil*, to invent excuses.
 علم I *3ilim*, a ↓, to know; part. *3ālim*, pl. *3ulama*, learned
 man; part. pass. *māzlūm*, certainly, obviously.
 II *3allim*, to instruct; part. *mezallim*, master,
 master-workman.
 3elm, pl. *3ulūm*, science.
 3almā, pl. *3awālim*, singing-woman.
 علن IV infin. *iḍlān*, pl. fem., notice, advertisement, proclama-
 tion.
 على I part. *3āli*, fem. *3āliya*, pl. *3āliyin*, high; also *3āl* (p. 83),
 of best quality. VI imperat. *taḍāla!*, come!

ʒal(a), on, upon; see § 60. 6 and § 72.

ʒala-shān, on account of, because.

عمد VIII b *iztamād*, to place confidence in; infin. *iztimād*, trust, credit.

ʒāʾmūd, pillar; *ʒamūd eṣ-ṣawāri*, Pompey's Pillar (at Alexandria).

عمر *ʒomr*, life, duration of life.

ʒOmar, a man's name.

ʒamār, good condition.

ʒemāra, building.

عمل I *ʒamal, i*, to do. VII *inʒamal* and VIII b *itʒamal*, pass. of I. x *istaʒmil*, to use, apply.

ʒammāl (*ʒamm, am*, etc.): see § 16. 3 b.

عمم *ʒamm*, pl. fem., uncle on the father's side.

ʒomūmi, general, common.

عن *ʒan*, from; see § 60. 5 and § 72.

عنبر *ʒanbar**, ambergris.

*ʒanbari**, ambra, a kind of liqueur.

عند *ʒand*, at, by, near; see § 60. 13 and § 72.

عنى I *yāʒni*, 'namely', 'that is to say' (§ 33, note 1). VIII b *iztana*, to be careful.

māʒna (*miʒnā*, § 10. 1, note), meaning; *māʒnāhā*, namely (§ 59. III b. 33).

عود *ʒūd* (*ʒōd*, p. 20), lute.

ʒāda, pl. fem. and *ʒawd'id* (*ʒawdyid*), custom.

māʒād, see وعد.

عوز I *ʒāz, ū*, to want, need; part. *ʒaiz* and *ʒaiz* (p. 73).

عوق II *ʒauwa*, to delay, retard.

عوم I *ʒām, ū*, to swim.

ʒām ↓, year; *ʒāmen-auwal*, last year.

عون III part. *muzāwin*, 'helper' (§ 32. III a).

ʒōn ↓, help.

عيب *ʒēb*, disgrace.

عيد *ʒīd**, festival.

عیش I *ʒāsh*, *ī*, to live; *ʒisht!* (§ 63. 1), bravo! IV *aʒāsh*, to preserve alive (p. 76).

ʒēsh, bread.

ʒĒshā and *ʒAiyūshā*, women's names.

عيط II *ʒaiyat*, to cry aloud, weep aloud.

عين I *ʒān*, *ī*, to remove, take away, fetch. II *ʒaiyin*, to appoint. VII *inʒān* and VIII a *itʒān*, pass. of I.

ʒēn, fem., pl. *ʒoyūn*, eye, spring of water; pl. *aʒyān* (pol.), great folk. For *ʒēn* = 'self', see § 70. 3.

ʒēni, see *قصر*.

عيسى *ʒaiyān*, ill, sick.

غ

غاز *ghāz**, gas, petroleum.

غدو *ghada* and *ghadwā*, lunch, midday meal.

غرب *gharb*, west; *gharbi*, western.

ghurāb, pl. *aghrībā*, raven, crow.

gharīb, pl. *aghrāb*, strange.

ghurēyibā, a kind of pastry.

Maghrib, 'land of the west', Mauretania, North Africa; *Maghrabi*, pl. *Maghārba*, Moor, North African.

غربيل *gharbil*, to sift with a coarse sieve.

ghurbāl, coarse sieve.

غرف I *gharaf*, *i*, to help (food).

maghrafa, table-spoon.

غرق I *ghiri*, *a*, to sink, founder.

غرى *ghirāyā*, glue.

غزلي *el-Ghazālī*, name of a distinguished theologian.

غزى *ghāzyā*, pl. fem. and *ghawāzī*, a gold coin, named after Maḥmūd II Ghāzi.

- غسل I *ghasal*, *i*, to wash : infin. *ghasíl*.
ghassála, washerwoman.
- غصب *ghaşb(an)*, unwillingly; see § 51. 3 c and § 72. 5.
- غطس I *ghitís*, *a*, to set (of the sun).
- غطى II *ghatta*, to cover up.
ghatā, covering, wrap.
- غفر X *istaghfar Alláh!* (p. 65), 'I ask pardon of God', i.e.
 God forbid!
ghafír (§ 3. 4), pl. *ghufara* (*ghafara*), watchman, keeper.
- غفل X *istaghfal*, to try to dupe.
- غلب I *ghalab*, *i*, to overcome, to win; part. *ghálib*,—*fi-l-ghálib*,
 for the most part, *aghlab*, most (p. 153).
 II *ghallib*, to torment, vex.
- غلس VIII b *ightalas* (§ 3. 4):—inf. *ightilás*, embezzlement.
- غلط *ghalat*, mistake, error.
ghaltán, mistaken, in error.
- غلى *gháli*, dear, expensive.
- غنى II *ghannā*, to sing. X *istaghmnā*, to consider superfluous,
 to be able to do without (with *zan* of the thing).
ghinā, sufficiency, riches.
ghanī, pl. *aghniyā*, rich.
ghunā, song.
maghna, song, singing.
- غوط *ghawít*, deep.
- غيب I *ghāb*, *i*, to be away, absent; *ghāb zan*, to remain hidden
 from; part. *ghā'ib*:—*zala-l-ghā'ib*, by heart, by
 memory.
- غير II *ghaiyar*, to alter.
ghér, except; *bi-ghér*, *min-ghér*, without.
- غيض see غيط.
- غيط *ghêt* (§ 3. 9), vegetable garden.
- غى *ghāyā*, extremity, limit.

ف

ف *fa* (*fe*), and; see § 61. i. 2.

فتح I *fataḥ*, *a*, to open. II *fattah*, to bloom. VII *infataḥ*,
pass. of I. X *istaftah*, to do one's first stroke of
business, to get an earnest.

muftāḥ, pl. *mafātīḥ*, key.

فتى IV part. *mufti*, learned in Mohammedan law.

فخذ *fakhd*, thigh (p. 104).

فخر VIII b *iftakhar*, to praise oneself, boast.

fakhr, renown.

fākhīr, splendid, magnificent.

fukhār, earthenware.

fakharāni, potter.

فرج II *farrag*, to show, to draw attention to (with acc. of
person and *ḡala* of the thing shown). V *itfarrag*,
to look round, to gaze, *ḡala*, at.

فرح *farah*, joy; wedding festivities.

فرخ *farḫa*, pl. *f(i)rakh*, hen; *f. rūmi* (p. 155), turkey-hen.

فرد I *farad*, *i*, to spread.

فرس *faras*, mare.

فرش I *farash*, *i*, to spread a carpet, furnish a room.

farsh, sofa, bed.

farrāsh, house-servant, man-servant.

*furs**, strong.

فرع *fer3*, pl. *furū3*, twig, branch.

فرغ I *faragh*, *a*, to finish, cease (with *min*).

فرق *fer"*, difference.

mafāri" (p. 117), cross-way.

فرقع *far"az*, to explode.

*firmā**, signature.

Fransā, France; *fransāwi*, French, Frenchman.

فرنك *frank*, a franc.

Freng, Franks, i.e. Europeans; *frengi*, European, a European.

فستق *fustu* (*fuzdu*), pistachio nuts.

فصح v *itfassah*, to take a walk.

فسخ *fesikh*, salted fish.

fasakhânî, seller of salted fish.

فسر II inf. *tefsîr*, explanation.

فصح *faṣḥ*, classical (i.e. in classical Arabic).

فضض *fadda*, silver; as a coin, one Para, $\frac{1}{10}$ of a Piastre.

mefaddad, silvered over.

فضل I *fidil*, a, to remain over; *fidil fî*, to continue. II *faḍ-*

dal, to prefer. v *itfaḍḍal*, to be so good as to...

(§ 23. 1). VI inf. *tafaḍḍul* (§ 24. 2); *ḥisâb et-t.*,

Differential Calculus.

faḍl, kindness.

فضى I *fidî*, a, to have time, be at liberty; part. *fâḍî*, unoccupied.

فطر *faṭîra*, pl. *faṭâ'ir*, a kind of pastry.

faṭâtrî (p. 134), baker or hawker of *faṭîra*.

فطمر *Fatmâ*, *Fattûmâ*, women's names.

فعل I *fazal*, a ↓, to make, do; part. *fâzil*; pl. *fazala*, common labourer, mason's assistant (§ 50. 9, 10).

فقر IV *af'ar*, to impoverish.

fa'îr, pl. *fu'ara*, poor.

فقه *fî'î(h)*, pl. *fu'aha*, Korân reader, elementary teacher.

فقى *fî'î*, clerk.

فكر I part. *fâkir*:—*anâ fâkir*, I remember. II *fakkar*, to remind. VIII b *iftakar*, to think, reflect, *fî*, upon.

fîkr, thought.

فكك I *fakk*, u, to loose, undo.

فكه *fâkha*, pl. *fawâki(h)*, fruit.

fâkhânî, fruit-seller.

فلح *fellâh**, peasant; *fellâha*, peasant-woman.

- فلس *fulûs**, money.
 فلسف *feilasûf (falafûs)*, pl. *falâsfä (falâfsä)*, philosopher.
 itfalsif (itfalifs), to philosophise (§ 41).
 فلك *fäläk*, celestial sphere; (*zelm-*)*el-fäläk*, astronomy.
 fälükä, pl. *fälâ'ik*, boat.
 فلن *fulân*, so-and-so; *fulâni*, somebody's (property).
 فم *fumm*, pl. *afmâm*, mouth (only figurative).
 فنجان *fungân**, pl. *fanâgîn (fanâgîl)*, cup.
 فتر *fändâr** and *funyâr**, pl. fem., lighthouse.
 فنن *fenn*, pl. *funûn*, branch, category.
 فهم I *fhim*, a, to understand. II *fahhim*, to make clear.
 x *istafhim*, to inform oneself, make enquiries.
 فوت I *fât, û*, to go past, *zala*, by; to pass away (of time).
 VI inf. *tafâwut*, difference.
 *fâta**, pl. *fuwat*, towel.
 فوق *fô'*, above (§ 59. 5); over (§ 60. 7).
 fô'âni, upper.
 فول *fûl**, broad beans.
 farwâl, bean-seller.
 فى *fî*, in, concerning; see § 60. 3 and § 72.
 fîh, there is; *mâ-fîsh*, there is not.
 فيد IV part. *mufîd* (pol.), useful, instructive.
 فيض *fâ'iz (fâyiz)*, interest (of money); see § 3. 12.

ق

- قَبَب I "abb, a, to float, swim.
 قَبَح "abîh, disgraceful.
 قَبَط "Ibt and *Ibat*, Copts.
 قَبَقَب "ab"âb, clog, wooden sandal worn by women.
 قَبِل I "îbil, a, to receive, accept; part. pass. *ma"bâl*, pleasant.
 III "âbil, to meet. VI *it"âbil*, to meet one another.
 x part. *mustaqbal*, future.

"*abl*, before (of time).

"*ablā* ("ablā), formerly.

"*iblä*, direction for offering prayer (towards Mecca).

"*ibli* (*gubli*, §), southwards; comp. p. 134.

قبن "*abbān*, steelyard.

"*abbāni*, weigh-master.

قدد "*add*, as much as; *ḡala* "*add*, according to.

قدر II part. pass. *mu*"*addar*, (God's) providence.

mu"*dār*, amount, space of time.

قدم II "*addim*, to present, offer. v *it*"*addim*, to come forward; *taqaddam* (pol.), to advance, make progress.

"*adīm*, pl. "*udm*, old, ancient.

"*uddām* (*giddām*, §), in front, before (of place).

قرب II "*arrab*, to bring near; (followed by imperf.) nearly:—

e.g. "*arrab yikhlas*, he is nearly ready. x *ista*"*rab*, to consider near.

"*irbā*, leather bottle.

"*arīb*, pl. "*arāyib*, relation, kin.

"*urēyib*, near.

"*āriḡ**, pl. "*awāriḡ*, boat.

قرر IV inf. *i*"*rār*, acknowledgment.

قرش "*irsh**, pl. ("*u*)*rūsh*, Piastre; see p. 136.

قرفص "*arfaṣ*, to cower down.

قري I "*arā*, a (§ 39. 2), to read.

قزذ see قصر.

قزدر and قزر ("*azzīr*), see قصر.

قزذ "*āzāz*, glass; "*āzāzā*, a pane of glass, glass bottle.

قسس "*assīs**, pl. "*usus*, clergyman.

قسم I "*asam*, *i*, to divide.

"*ismā*, fate.

قشش "*ashsh*, straw.

ma"*ashshā*, a broom.

قصب "*aṣab*, brocade.

me"*aṣṣab*, brocaded.

- قصد** I "aṣad, i, to have in view, to intend.
 "aṣd ("azd), aim, purpose.
 "uṣṣād, opposite.
- قصدِر** "aṣḍîr (azḍîr, azzîr)*, tin.
- قصر** "aṣr*, great house, palace; "Aṣr-el-ḡénî, Medical School at Cairo.
 "uṣaiyar, short.
- قَصع** "aṣḡa, pl. "iṣaḡ, large dish.
- قضى** II "addā, to spend (time).
 "ādî, pl. "udā, judge.
 "adīya, pl. "adāyā, case, lawsuit.
- قطر** "aṭr ("itār, D), railway train.
- قطن** "uṭn*, cotton.
- قعد** I "aḡad, u, to sit, stay; inf. "uḡād. II "aḡḡad, to make to sit down, to set.
- قفف** "uffā, pl. "ufaf, wicker-basket.
- قفل** I "afal, i, to shut. VIII a it"afal, pass. of I.
- قفى** "afā, back of the neck.
- قلب** I "alab, i, to turn. II "allib, to turn (a thing) round and round.
 "elb, pl. "ulāb, heart; ḡala-"elbi, with all my heart.
- قلد** II inf. te'līd, imitation.
- قلع** I "alaḡ, a, to take off (clothes), to strip. VIII a it"alaḡ, pass. of I.
- قلل** "ulla*, pl. "ulal, jar, porous earthenware bottle for cooling water.
 "ulalî, a maker or seller of "ulla-jars.
 "alîl, few.
 "ulêyîl, few.
- قمر** "amar, moon.
 "im(a)rîyâti, glazier.
- قمص** "amîṣ, pl. "imṣân, shirt.
- قمع** "umḡ, funnel.
- قمقم** "um"um, pl. "amā'im, scent-bottle.

- قنصل "unṣul*, pl. "anāṣīl, consul.
 "unṣulātu, pl. -tāt, consulate.
- قنطر "anṭara*, pl. "anāṭir, bridge.
- قهـر el-"Āhira ↓, Cairo.
- قهـو "ahwā, pl. "ahāwi, coffee; coffee-house, café.
 "ahwagi, landlord of a café, servant who brings coffee.
- قور "ūra, forehead.
- قوس "auwās ("auwās, comp. p. 17), cavass, consular messenger.
- قوع "āza, pl. fem., hall, reception-room.
- قول I "āl, ū, to say; "āl zala, to call, name: inf. "ól (qól, D),
 statement, parole; pass. yu"āl (§ 42), it is said.
 III "āwil, to make an agreement or contract; inf.
 me"āwala, agreement, contract.
- قوم I "ām, ū, to stand up.
 "ōm, people.
 "īma, worth, space of time.
 "awām, "awāmak, quickly.
 ma"ām, position, dignity.
- قوى II part. me"auwa: wara" m., pasteboard.
 "awi, strongly, very much.
- قيد I "ād, ī, to kindle.
 "īrāt*, a weight (0·2 of a gramme); a square measure
 (1·75 sq. metres).
- قيس I "ās, ī, to measure, estimate.
- قيش "ēsh*, razor-strop.
- قيصون "Aṣūn (p. 21), man's name.
- قيطون "atūn* (p. 21), sewer, drain.
- قيـم see قوم.

ك

- ك ka ↓, as; comp. ki-dā, ke-inn.
 kām?, how many?; bi-kām?, how much?
- كاس kās, pl. fem., small glass.

كَبَب I *kabb*, *u*, to pour out. VII *inkabb*, to stream, run together.

kubbāyā, a glass.

كَبَر I *kibir*, *a*, to become great, grow up.

kibr, pride.

kebîr, pl. *kubâr*, great, big.

akbar (§ 54. II. 1), pl. *akâbîr*, very great.

*kubri**, bridge.

كَتَب I *katab*, *i*, to write. III inf. *mukâtaba*, correspondence, letters.

kâtib, pl. *kutabî* and *kataba*, writer, clerk.

kitâb, pl. *kutub* and (only vulgar) pl. fem., book.

kitâba, writing, art of writing.

kutbi, bookseller.

kutub-khânâ, library.

kuttâb, elementary school.

mektâbâ, writing-table.

كَثَر I *kitir* (*kutur*), *a*, to be or become numerous. II *kattar*, to make numerous, multiply, exceed, to (drink, etc.) often, or too much (p. 51); *kattar khêrak!* etc., thank you!

kutr, plenty, quantity, abundance.

ketîr, pl. *kutâr*, many; (adv.) much, often.

كَتَف *kitf*, pl. *aktâf*, shoulder.

كَحَح I *kahh*, *u*, to cough.

kidä (pol. *kâzä*), so, thus.

كَذَب I *kidîb*, *i*, to tell lies, *zala*, to.

kidb (pol. *kizb*), lie.

keddâb, liar.

كُرْس *kursî**, chair, stool.

كَرْش I *karash*, *u*, to drive away.

كَرْك *karakôn** (p. 17), pl. fem., watch, watch-house.

كَرَم *karam*, divine grace.

Karamâllâ(h), man's name (p. 24).

- كره I *karah*, *a*, to hate, dislike.
kāzā, see *kidā*.
kizb, see *kidb*.
- كسب *kisib*, *a*, to earn.
- كسح II part. *mekassah*, lame.
- كسر I *kasar*, *a*, to break, wound. II *kassar*, to break into fragments; part. pl. *mekassarāt*, small nuts. VII *inkassar*, to be broken, defeated, humble.
k(u)sār, fraction.
iksār, see *اكسر*.
- كسل *kasāl*, idle.
kaslān, idle.
kish ! get away! (used to animals; § 62. 9).
- كشف I *kashaf*, *i*, to look for in (*zala*) a book. x *istakshif*, to look for (with *zan*).
keshf, list; *keshf zan* (§ 72), a list of.
- كشمير *kashmīr**, cashmere (shawl).
- كعب *kazb*, ankle.
- كفا III inf. *mukāfa'a*, prize, reward.
- كفف *keff*, palm of the hand.
kafāf, necessaries of life.
- كفى I *kafa*, *a*, to suffice (rarer than II). II *kaffā*, to suffice.
kifāyā, sufficiency, enough; *bi-kifāyā* (adv.), enough.
- كل see *اكل*.
- كلب *kelb*, pl. *kilāb*, dog; *kelbā*, bitch.
K(e)lēb, man's name.
- كلف II *kellif*, to cost, to commission; inf. *teklīf*, moral obligation.
- كلل *kull*, all: see §§ 67. 2 c; 68. 2.
- كلم II *kellim*, to speak to, talk with. III inf. *mukālamā* (pol.), conversation. v *itkellim*, to talk, converse.
kilmā, pl. fem., word, formula.
kalām, speech, talk.
*kelīm**, pl. *eklimā*, a kind of carpet.

كلن *kālîn**, pl. *kawālîn*, lock.

kawālînî, locksmith.

*kamarêra**, servant.

كمرک *gumruk**, customs, custom-house.

کمل II *kemmil*, to complete. VI inf. *takâmul*;—*hişâb et-t.*,

Integral Calculus (§ 24. 2).

کمن *kemân**, also, besides.

*kuntrâtu**, pl. *-tât*, a contract.

کنز I *kanaz*, *i*, to heap up.

کنس *kinis*, narrow.

کنن *kânûn**, hearth.

کهن *kuhnä**, worn out.

کوم *kôm**, pl. *kîmân*, mound, hill.

کون I *kân*, *û*, to be; *kân li* (*lak*, *lu*, etc.; § 72. 2), to have.

makân, place, position.

کوی I *kawa*, *i*, to iron.

کیس *kwaiyis*, pretty, nice, good.

کیف *kêf*, disposition, temper; *kêfiyâ* (§ 54. III. 6 A), manner.

ل

ل *li*, to; see § 60. 2 and § 72.

le (*li*), in order (that); see § 61. II. 7.

lê?, why? see § 10. 1.

لا *lâ*, no. For *lâ*, not, see § 73. 4.

lâsh, nothing.

lâkin, but.

لبس *libs*, clothing.

melebbis, candied fruit.

لبن *lâbân*, milk; *l. halîb*, fresh milk.

lebbân, milk seller.

lagl-in, because.

- لحظ III part. *mulāḥiz*, inspector; inf. *mulāḥaza*, inspection
(*li-mulāḥiztu*, 'to look after it').
lahsan, see *aḥsan* /حسن.
- لحق I *liḥi*, a, to catch up, gain time.
- لحم *lahm*, flesh.
- لخبط *lakhbat*, to mix, confuse; part. *melakhbat*, disordered,
confused.
- لزم I *lizim*, a, to be necessary; part. *lāzim*, necessary; inf.
luẓim, necessity. IV *alzam*, to necessitate, com-
pel. VIII b *iltazam*, to pledge oneself, to under-
take; part. *multezim*, contractor.
lissä (from *li-s-sāza*), yet, still; see p. 50.
- لسن *lisān*, pl. *alsun* (*ulsun*), tongue, language.
- لطف *latīf*, pl. *lutāf*, pleasant, charming.
- لعب III *lāzib*, to tease.
lezb (*lizb*), play.
- لعن *läznä*, curse.
- لغو *laghwä*, language, idiom.
- لفت VIII a *iltafat*, to look round, turn the head. VIII b *iltafat*,
to take care for.
- لفظ *lafẓä*, enunciation, pronunciation, word.
- لفف I *laff*, i, to wrap up, envelope. VIII a pass. of I.
mileff, pl. fem., bundle.
- لقب see لقب.
- لقم *lu'mä*, piece, slice (of bread).
- لقى I *la'a*, a, to find, meet. III *lā'a*, to meet. VIII b *ilta'a*,
= I.
*lamba**, pl. *lumḍān*, lamp.
- لمم I *lamm*, i, to gather, collect. VIII a *itlamm*, to be
gathered together.
lammā, conj., when, after, in order that.
- لهب *lahlūba*, flame.
- لو *lau*, if (in hypothetical sentences, § 75).
lau-lā-in, if.....not.

لوح I part. *lā'ih* :—*ʔala-l-lā'ih*, superficial (measurement).
lōh, pl. fem., board, table.

لوز *lōz*, almonds.

*lōkanda**, pl. fem., inn.

*lāmān**, house of correction; plague, bother.

لون II part. *melaūwin*, parti-coloured.

lōn, pl. *ilwān*, colour.

ليت *lēt*, see (*yā-*)*rēt*.

ليل *lél*, pl. *liyāl* (*layāli*), evening, night; *lélā*, a night.

ليمون *lamūn* (p. 21), lemons.

ليوان *līwān*, divan, raised part of a room.

م

ما *mā?*, what? (§ 70. 6); how! (§ 59. III b. 12); *mā—sh*,
not (§ 17).

mā-dām, as long as, whereas.

*māhīya**, (monthly) wage, pay.

متر *metr**, pl. *amtār*, metre (measure of length).

متع see *بتع*.

مثل *mätäl*, example, proverb.

مجد *mejd*, glory.

محن VIII b *imtaḥan*, to test, examine; inf. *imitihān*, examination.

مدح I *madaḥ*, *a*, to praise (with *fī*), to speak enthusiastically,
fī, of.

مدد I *madd*, *i*, to make speed, hasten. II *maddid*, to stretch
out. v *itmaddid*, to stretch oneself, extend.

mudda, space of time, interval; *muddet-mā*, at the
time when.

مدن v part. *mutameddin*, civilised; inf. *tamaddun*, civilisa-
tion.

medīnā, pl. *medā'in* and (pol.) *mudun*, town.

Medînä, a town in Arabia; *mädäni*, adj., from Medina.

mâdnä, see **اذن**.

مرأ *mar'a* (*mara*, *marra*), woman, wife; *imrâtî*, my wife, etc., see § 2. 5.

مرر x *istamar* (pol.), to persevere, continue.

marra, a time; *zât-m.*, once upon a time; *mâ-min-m.*, never once.

*mazîka**, music.

مسح *mesh*, smooth.

mesîh, Messiah, Christ; *mesîhî*, Christian.

مسخ *mesîkh*, false Christ.

مسخر *itmashkar*, to behave foolishly, play the fool.

*maskhara**, foolery.

مسس I *mass*, *i*, to touch.

مسطر *masṭar*, to rule lines; comp. **سطر**.

مسك I *misik*, *i*, to hold, seize. VIII a *itmisik*, pass. of I.

مسكن *meskîn**, pl. *masâkîn*, poor.

مثل *mäsäl* (= *mätäl*), example; *mäsälän*, for example.

misl (pol.), as, such as.

مسمر *masmar*, to nail; comp. **سمر**.

مسی IV *amsa*, to become evening.

misä, evening.

mush, see *māsh*.

mishmish, apricots; *mishmishi*, apricot yellow.

مشى I *mishi*, *i*, to go on, go away; *mishi zala*, to go after, come upon.

مصر *Maṣr*, Cairo, Egypt; *maṣri*, Cairene, Egyptian.

maṣārîn (§ 50. II, note 2), intestines.

*mäsûra**, pl. *mawāṣîr*, tubing, pipes.

مضى IV inf. *imḍä*, signature.

مطر *Maṭarîya*, a place in Egypt; *maṭarâwi*, adj., from *Maṭarîya*.

مع *ma3(a)*, *mi3ä*, with; *ma3(a) zâlik*, in spite of (§ 60. 16).

- معد *mazād*, see وعد.
 معدن *mazden* (*bazden*), §, well, excellent.
 معز *māzā*, pl. *mazīz*, goat.
 مكر I *makar*, *u*, to outwit (with *zala*); inf. *mekr*, fraud.
 mekkār, cunning.
 مكن IV *amkan*, to be possible (with acc.); part. *mumkin*,
 possible; inf. *imkān*, possibility.
 ملح *milh*, salt.
 mālih, salt (adj.), salted.
 milāha, navigation.
 ملك *milk*, property.
 mālik, king, lord.
 mellāki, private (property), in private hands.
 Mälākān (p. 17), America.
 ملي I *mala*, *a*, to fill. VIII b *imtala*, to be filled.
 milāya, a cloth, sheet.
 milyōn (*malyūn*)*, million.
 من *mīn*?, who? *mīn* ↓ (*mīn*), 'he who' (in proverbs and
 formulas).
 mīn, from, out of; see § 60. 4 and § 72.
 مندل *mandīl**, pl. *manādīl*, handkerchief; *m. rās*, kerchief for
 the head.
 منع I *manaʒ*, *a*, to hinder, prevent.
 ممنن *mamnūnīyā*, obligation.
 منى *Minyā*, a place in Egypt; *minyāwi*, adj., from Minyā.
 مهر II *mahhar*, to give the *mahr*.
 mahr, the settlement made by the bridegroom on the
 bride.
 مهل *mahl*, comfort, leisure; *zala mahlak*!, at your leisure!,
 gently!
 موت I *māt*, *ū*, to die. II *marwut*, to kill. IV *amāt*, to cause
 to die (p. 76).
 maiyyit, dead.
 موش *mūsh*, not (§ 17. 6); *mush hāga*, nothing.

- مول *māl*, property, money; dues.
māya, hundred (p. 138).
māyā (*maiya*), water (p. 123).
 ميد *mā'idā** ↓, pl. *mawā'id*, dining-table.
*mādān**, a square, open space.
*mīrī**, adj., official.
 ميل *mīl**, pl. *imyāl*, a mile.
*mīnā**, pl. fem., haven.

ن

- نبد *nebūd*, wine.
 نبط *nabbūt* (*nābūt*), club, cudgel.
 نبق *neb'*, zizyphus spina Christi, a kind of crab-apple.
neb'a, a fruit of the Neb' tree.
 نبه II *nebbih*, to warn (with *ḡala*).
 نبى *nābi*, pl. *enbīyā*, prophet, especially the Prophet Mohammed.
 نتيج *natīga*, pl. *natā'ig*, calendar.
 نجد II part. *meneggid*, upholsterer.
 نجر *naggār**, carpenter.
 نجى II *nagga*, to save, rescue.
 نحس *naḥs*, bad luck, a piece of bad luck.
 نحى *naḥya*, pl. *nawāḥi*, direction.
 نخر *manākhīr* (p. 117), nose.
 نخل I inf. *nakhīl* (p. 42), fine sifting.
nakhl, coll., date-palms; *nakhlū*, a date palm, pl. *nakhīl*.
munkhul, fine sieve.
nās, see *insān* $\sqrt{\text{انس}}$.
 نده I *nadah*, *a*, to call (with *bi*).
 ندی III *nādā*, to proclaim; part. *menādī*, crier.
nādā, dew.

- نظر *nazar*, look, insight.
nāẓir, overseer, director, superintendent.
- نزل I *nizil*, *i*, to go down, descend, sink ; inf. *nuzūl*. II *nezzil*,
to let down.
menzil, dwelling, home.
- نظم VIII b inf. *intizām*, order.
- نسب III part. *menāsib*, fitting.
nusbā, relation, connexion.
- نسى I *nisi*, *a*, to forget ; inf. *nisyān* (*nusyān*), oblivion.
- نشد IV part. *munshid*, precentor (at the *Zikr*).
- نشر *munshār* (*minshār*), saw.
- نشف *nāshif*, dry ; miserly.
menashshif (II part.), dried.
neshshāf, see ورق.
- نصب *menṣib* (*maṣab*), rank, dignity, position.
- نصر I *naṣar*, *u*, ↓ to help.
Nuṣrāni, pl. *Naṣāra*, Christian.
Manṣūra, place in Egypt ; *manṣūrī*, adj., from Man-
ṣūra.
- نصص *nuṣṣ*, half.
menaṣṣa, bridal throne.
- نصف *niṣf* (pol.), half.
- نظر *naḍḍāra*, eye-glasses, telescope.
mandāra, reception room (for men).
- نظف II *naddaf*, to clean. V *itnaddaf*, pass. of II.
nadīf, clean.
- نطح VI *itnāṭah*, to gore one another (oxen).
- نظر I *naṭar*, *u*, to rain.
naṭar (*maṭar*), rain.
- نظر see under نز and نض.
- نعل *naʔl*, pl. *niʔāl*, sandal.
- نعم IV *anʔam*, to give a present, *ʔala*, to.
naʔam, see 'ai.
naʔām, ostriches ; *naʔāma*, an ostrich.

- نفس *nefs*, fem., pl. *nufûs*, soul, individual; *nefs*, 'self', see § 70. 3.
- نقأ *nafa''a*, a gift made by the bridegroom to the bride.
nifá'', hypocrisy.
- نقب *na''b*, nickname (only vulgar, for *la''ab*).
- نقد *fulûs na''diyya*, ready money.
- نقص I *nu''us*, *a*, to miss; part. *na''is* (*na''iz*) *zan*, less than.
- نقط II *na''at*, to give the *nu''ta*.
nu''ta, pl. *nu''ât*, gratuity given by the guests to the servants at a wedding.
- نقل I *na''al*, *i*, to transfer, to remove; inf. *na''l*, transference.
II *na''''il* = *na''al* (p. 48).
nu''l, dessert (nuts, almonds, etc.).
nu''ali, a seller of *nu''l*.
ne''''dli, moveable.
- نقى II *na''''á*, to seek out, sort, select.
- نكر I *nakar*, *i*, to deny; inf. *nakarân*, denial.
- نمر *nimrâ**, number.
- نمس *námûs**, pl. *nawámûs*, gnat.
Nimsä, Austria; *nimsäwi*, Austrian, German.
- نهر *nahâr*, day (opp. to night):—*n. el-hadd*, Sunday; *n. litnên*, Monday; *n. et-telâtä*, Tuesday, etc.; comp. *yôm*.
en-nahâr-dä, to-day; *nah(ä)rîhá*, on the same day (p. 24).
- نهى *nihâyä*, end; *nihâytu*, finally, at last.
- نور II *nauwar*, to illuminate. v part. *mutanauwir* (pol.), enlightened, cultivated.
nâr, fem., fire.
nûr, light.
- نوق *nâ''a*, she-camel.
- نوم I *nâm*, *á*, to sleep; inf. *nôm*, sleep. II *nauwim* and *naiyim* (p. 75), to put to sleep.
- نيل *en-Nîl*, the Nile.
- نيم see نوم.

- ها *hā-kazā* (pol.), in this way; comp. § 59. III. b. 11.
hāt! (p. 99), bring here!
- هيب I *habb*, *i*, to blow.
- هبل *ahbal*, simple, silly.
- هجن *hegin*, pl. *hign*, riding-camel.
- هدم *hudūm* (p. 113), clothes.
- هدى I part. pass. *mahdi*, 'led' i.e. by God; see p. 83.
hedīya, pl. fem., gift.
- هرب I *hirib* (*harab*), *a*, to flee.
hurūba, flight.
- هرم *haram**, pl. *ihram*, pyramid.
- هذر II *hazzar*, to joke.
- هفف I *haff*, *i*, to dust.
- هلب *hīlb*, anchor,
hel-bett, see *ببت* √.
haltara (*hantara*)?, perhaps...?
- هلس *hels*, nonsense.
- هم *hum*, *humā*, they.
- همم IV part. *muhimm*, important.
aḥamm, more important.
aḥam(m)īya, importance.
hānā, here.
hānāk, there.
- هنا *hānā'an!*, your health! (p. 119).
hantara, see *haltara*.
- هند *Hind*, India; *hindī*, Indian, an Indian.
- هو *hūwa*, he; for the shortened form *ho*, see § 9. 3.
- هول *hōl* ↓, terror; *abul-hōl*, the Sphinx.
- هوى II *hawwa*, to air. x *istahwa* (pol.), to catch a cold.
hawā, air, wind.
- هيا *hai'a*, aspect.
hīya, she.

و

- و *we* (*wa*, *ū*), and; *we-lā*, and not; *wālā*, or, *wala—wala*, neither—nor; *wi* (*wa*) in oaths, see § 60. 27.
- wāḥ**, pl. fem., oasis.
- wāyā*, *waiyā*, with.
- وبر *wābūr**, pl. fem., steam-engine, locomotive, railway; *w. bahri*, steam-boat.
- وجد I *wagad*, *i* (pol.), to find; *yāgad*, there is (§ 42); inf. *wugūd*, existence. VII *inwagad* and VIII a *itwagad*, to be found, to be present.
- وجع I *waga3*, *a*, to ache.
- وجه comp. *وشش*.
giha (*gīha*), direction, respect.
- وحد comp. *احد*. II *wahḥid*, to make one, to confess God's Unity; inf. *tauḥīd*.
wāḥid, one, some one, anyone.
wahḍāni, alone.
- وحش IV *aruḥash*, *aruḥashṭinī*, etc.; see p. 70.
wiḥish, ugly.
- وخذ see *اخذ*.
- وخر *wakhrī*, late; comp. *اخر*.
- ودد *widd*, wish, see *بدد*.
- ودن *widn*, fem.; pl. *ūdān* and *widān*, ear; comp. *اذن*.
- ودي II *waddā*, to bring, lead. V *itwaddā*, pass. of II.
- ورد I *warad*, *i*, to arrive.
- ورش *warsha**, pl. *wirash*, workshop.
- ورق *wara*", paper; *wara"*a, a sheet of paper, leaf, pl. *awrā*".
wara" *neshshāf*, blotting-paper; *w. me"auwa*, paste-board.
- ورم *wurum* (*wirim*), *a*, to swell (eye, face, etc.).
waram, swelling, tumour.

- ورى II *warrā*, to shew. IV ↓ = II; see p. 96.
warā, behind.
warāni, hinder, hindmost.
- وزع II *wazza*, to distribute. V pass. of II.
- وظف *wazifa*, pl. *wazā'if*, office, function.
- وزن I *wazan*, *i*, to weigh (trans.); impt. *ūzin!* (p. 68).
mīzān, balance, plummet.
- وسخ *wisikh*, dirty.
- وسط *wust*, middle; in the midst of.
- وسع I *wisī*, *a*, to be wide, roomy; part. *wāsī*, wide, capacious,
 II *wassa*, to enlarge, make room.
wāszā, space, room.
- وسم *mūsīm*, yearly festival.
- وشح II part. *mewashshah*, girt with a sash.
- وشش *wishsh*, pl. *wushūsh*, face.
- وشوش *washwish*, to whisper; inf. *tewashwish*, whispering.
- وصف I *waṣaf*, *i*, to describe; inf. *waṣfā*, description. III inf.
mewasfa (D), description.
- وصل I *wiṣil*, *a*, to arrive, come; inf. *wuṣūl*, arrival. II *waṣṣal*,
 to bring, convey. VIII a *itwaṣal*, to be joined,
bi, to.
- وصى II *waṣṣā*, to order, counsel, recommend (with *zala* of the
 thing recommended). V pass. of II.
- وظب II *waddāb*, to set in order. V *itwaddāb*, pass. of II.
- وضح I part. *wādih*, clear.
- وضع I *wada*, *a*, to set down, place; fig. to give birth to.
- وعب X *istawzīb*, to taste, try.
- وعد I *wazād*, *i*, to promise; inf. *wazād*, promise.
mazād (p. 21), term, set time, appointed time.
- وعظ I *waza*, *i*, to preach.
wāziz, preacher.
- وعى I *wizi*, *a*, to take care, pay attention; impt. *ūza!*, take
 care!
- وفر II *waffar*, to economise, save the expense of. V pass. of II.

- وفق II inf. *taufi*’, (God’s) help; also used as a man’s name ‘Tewfik’. III inf. *muwāfa*’a, suitability. VIII b *ittafa*’, to agree.
- وفي I *wafa*, *i*, to keep one’s word (with *bi*). v *tawaffā* (*tuwaffi* ↓, § 42) to die. x *istaufa* (pol.), to be exhausted.
- وقت *fī-wa*’*tihā*, immediately.
- وقد x part. *mistau*’*ad*, fire-place (in baths).
- وقع I *wi*’*iz* and *wa*’*a*z, *a*, to fall.
- وقف I *wi*’*if*, *a* (also *u*, see p. 68), to stand. v *itwa*’’*af*, to be undecided, to tremble in the balance.
wa’*f*, pl. *au*’*af*, religious endowment.
mau’*af*, stopping or standing place.
wi’’*a**, *okka*, a weight = 1·23592 kilogr.
- وكل A. *wekīl*, pl. *wukala*, steward, agent; B. see √كل.
walā, see و.
- ولد I *wilīd*, *i*, to bear a child. VII *inwalad* and VIII a *itwalad*, to be born.
wālād, pl. *ūlād* and *wilād*, child, boy.
wilāda, birth.
mūlīd, saint’s day.
mīlād, Christmas; *mīlādī*, according to Christian reckoning, A.D.
- ولع II *walla*z, to kindle, set on fire. v *itwalla*z, pass. of II.
wilza, live coal.
- ولي *wālī*, pl. *awliyyā*, patron saint.
maula, master; *el-m.*, God.
- ونى VI inf. *tawānī*, slowness; *bi-tawānī*, slow, indolently.
- وهب *wahhābi*, a ‘Wahaby’ (p. 134).

ي

- يا *yā* ! oh ! (§ 62. 1) ; *yā—yā*, either—or (§ 61. i. 9).
yābā ! oh father ! *yammā* ! oh mother !
yākhī ! my sister ! *yasyādi* ! sirs ! gentlemen !
yākhāyā !, *yā-akhī* !, *yākhīnā* ! (see p. 147), brother !
yākhwannā ! brethren !
yallā(h) ! go on ! get along !
yasta ! coachman ! driver !
yā-salām ! Good Gracious !
yā-rēt ! would that !
yā-dōb, at (the) most, scarcely (§ 59. iii b. 24).
yā-tara ?, perhaps... ?
- يأس *yā's*, a, to doubt, despair.
 يتيم *yetīm*, orphan.
yigi, see *جاء*.
- يد *'id* (p. 123), fem., hand.
 يسر *v ityassar*, to be at hand, attainable, to go easily.
yasīr, prisoner (in war) ; comp. *اسر*.
yiss ! woa ! (§ 62. 4).
yāzni, see *عنى*.
- يقن *ya'in** ↓, certain, sure.
 يمش *yamīsh**, dessert, fruit.
 يمن *yemīn*, A. right (hand) ; B. pl. fem., oath.
 يوم *yóm*, pl. *yām*, day.
yóm el-hadd, Sunday.
yóm litnén, Monday.
yóm et-telátü, Tuesday.
yóm larbaẓa, Wednesday.
yóm el-khamīs, Thursday.
yóm el-gumẓa, Friday.
yóm es-sebt, Saturday.

ENGLISH-ARABIC GLOSSARY.

IN order to economise space the plurals of Nouns and the passives of Verbs are not given here, but must be sought for in the Arabic-English Glossary. The student may however be reminded that Stems v and VI are very generally used as the passive and reflexive of II and III respectively, while VII (or VIII) commonly corresponds to I. Where the English word in this list is a plural Noun, the singular is formed by adding *-a* (or *-ā*), as indicated in § 45.

A

A. D. (years after Christ), *mīlādī*.

abatement (in price), *samāḥ*.

ability, *ṭā'a*.

abode, *ḥanā*.

abolish, *baṭṭal*.

abominable, *abṣad*.

about, approximately, *yigī*.

above, *fō'*.

absence:—to ask leave of absence,
ista'giz.

absent, to be, *ghāb*, *ī*.

abundance, *kuṭr*.

accept, "ibīl, *a*; *istalam*.

according to, *ḡala 'add*.

ache (vb.), *wagaṣ*, *a*.

acid, *ḥāmid*.

acknowledgment, *i'rār*.

acquire, *istaḥṣal* (with *ḡala*).

Adjutant, *adjutānt*; (*jāwar*, D).

administration, *maṣlaḥa*.

advance (vb.), *taqaddam*.

adventure, *mukhâṭara* (pol.).

advertisement, *izlân*.

advisable:—to think a., *ra'a*, *a*.

affair, *ḡebâra*.

affirm, 'akkid.

afraid, to be, *khâf*, *â* (foll. by *lâ*).

Africa (North), *Maghrib*.

African (North), *maghrabi*.

after (adv. and prep.), *warâ* (of place); *baṣd* (of time).

after, after that (conj.), *baṣde-mâ*;
lammâ.

afternoon, *ḡaṣr*; *ḡaṣriyâ*.

afterwards, *baṣdén*.

again, *tâni*.

- age (old age), *sinn*.
 aged, *ḡāgūz*.
 agent, *wekil*.
 ago:—from long ago, *min zāmān*.
 agree, *ittafa*"; *ridi*, *a*.
 agreement, *me'āwala*.
 to make an agreement, *"āwil*.
 agriculture, *z(i)rāḡa*.
 ahead:—to run ahead, *saba*", *a*.
 — aim, *"aḡd* ("azd).
 — air, *hawā*.
 to air, *hawwa*.
 Alexandria, *el-Iskenderiyū*.
 Alexandrian, *iskenderāni*.
 — all, *kull* (p. 153).
 almonds, *lōz*.
 alms, *iḡsān*.
 alone, *waḡdāni*.
 also, *kemān*.
 alter, *ghaiyar*.
 alteration, *teghyir*.
 although, *maḡ*.
 always, *temelli*.
 ambergris, *ḡanbar*.
 America, *Mālākān*.
 amiable:—to be amiable, *inḡabb*.
 among, *fi*.
 amount, *mablagħ*; *mu"dār*.
 amphora, *ibrī*".
 amuse, *salla*.
 anchor, *hibb*.
 ancient, *"adīm*.
 and, *we* (*wa*, *ū*); *fa* (*fe*): see p. 145.
 and not, *we-lā*.
 anger, *ḡum*".
 angry, to become, *itḡama*"; *zihī*", *a*.
 animal, *ḡaiwān*.
 ankle, *kaḡb*.
 another, *bash*"*a*.
 one another, *baḡd* (§ 70. 4).
 answer (subs.), *gawāb*.
 — answer (vb.), *radd*, *u* (with *ḡala*)
 ḡāwib (with *ḡan*).
 — any, *ēi* (§ 12); *kull* (§ 67. 2 c).
 anyone, *wāḡid*; *ḡadd* (§ 55. 1, note)
 appearance, *shikl*; *maḡhar*.
 apples, *tiffāḡ*; an *a.*, *tiffāḡa*.
 apply, use, *istaḡmil*.
 appoint, *rettib*; *ḡaiyin*.
 approve, *istaḡsin*.
 apricots, *mishmish*.
 Arab, Arabic, *ḡarabi*.
 — arable land, *ḡin*.
 arm, *d(i)rāḡ*.
 — arm-pit, arm-hole, *bāḡ* (p. 117).
 — army, *ḡeḡh*:—Army of occupation,
 ḡeḡh-el-iḡtilāl.
 around, *ḡawālēn*.
 arrange, *rettib*.
 arrival, *wuḡūl*.
 arrive, *wiḡil*, *a*; *warad*, *i*.
 artillery, *ḡōbḡiyeh*.
 artist, *meḡauwarāti*.
 as, *zēi*, *zēi-mā*; *misl* (pol.).
 as if, *ke'in(n)*.
 as for, *'ammā*.
 as long as, *mā-dām*; *ḡūl-mā*.
 — as much as, *"add*; *ḡebāra ḡan*.
 as often as, *kulle-mā*.
 ascend, *ḡiliḡ*, *a*.
 — asceticism, *zuḡd*.
 ashamed, to be, *istaḡa*.
 ask, *sa'al*, *a*.
 aspect, *hai'a*.
 assemble together, *igtamaḡ*.
 assembly, *ḡamḡiya*.
 associate (member), *ḡuḡu*.
 associated in or with, *mushtarak*.
 assure, *'akkid*.
 astonishment, *ḡagab*.
 astronomy, (*ḡelm-*)*el-fālāk*.
 — at, *ḡand*; *bi* (*be*); *ḡanb*.

- at first, *aşlu*; at last, *nihdytu*.
 attainable, to be, *ityassar*.
 attention:—
 to pay attention, *wiʒi*, *a*.
 auction, *mazâd*.
 to sell by auction, *zâyid*.
 Austria, *Nimsâ*.
 Austrian, *nîmsâwî*.
 author, *mu'ellif*.
 authorised, *ma'zûn*.
 avoid, *hawwud*.
 awaken (vb. act.), *şahhâ*.
 away, to be, *ghâb*, *î*.
- B**
- back (subs.), *ḍahr*.
 back (adv.):—
 to lead, or drive, back, *raggaʒ*.
 to give back, *radd*, *u*.
 bad, *baḥḥâl*.
 bad luck, *naḥs*.
 bad-tempered, *meshîrr*; *sharrâni*.
 bake, *khabaz*, *i*.
 balance, scales, *mîzân*.
 banker, *şarrâf*.
 barber, *mezeiyin*.
 barrister, *abûkâtô*; *afôkâtô*.
 bashful, to be, *ikhṭasha*.
 basket, *sûbât*; (large) *zekîbâ*;
 (market-) *zenbîl*;
 (wicker-), "uffâ".
 bath (warm), *ḥammâm*:—to take a
 warm bath, *istaḥamma*.
 battle, *waqʒa*.
 bayonet, *singi*.
 be, *kân*, *û*; *ba''a* (*bi''i*), *u*.
 beans (broad), *fûl*.
 bean-seller, *fawwâl*.
 bear, carry, *ḥamal*, *i*.
 bear, endure, *istaḥmil*.
 bear (a child), *wilîd*, *i*.
 bear (fruit), *ṭarah*, *a*.
 beautiful, *gamîl*, *ḥasan*.
 because, 'ikmin; *lagl-in*; *ʒala-shân*.
 because of, *ʒala-shân*, *min-shân*.
 — become, *şâr*, *î*; *ba''a* (*bi''i*), *a*; *ṭilîʒ*,
 u.
 — bed, *farsh*.
 Bedawin (the), *el-ʒ Arab*.
 before (of place), "uddâm (*giddâm*,
 Ṣ.).
 — (of time), "abl.
 (conj.) "able-mâ".
 beg, *sa'al*, *a*.
 (to request), *itraggâ* (pol.).
 (to ask alms), *shaḥat*, *a*.
 beggar, *shaḥḥâd* (*shaḥḥât*).
 begin, *sharaʒ*, *a*, with, *fî*; *istabda*.
 beginning, *ḥolûl*.
 behaviour, *tedbîr*.
 — behind, *warâ*.
 being, *zât* (§ 70. 3).
 belief, 'imân.
 believe, 'âmin, in, *bi*; *şadda''*; (sup-
 pose) *ʒann*, *u*.
 believer, *mûmin*.
 — belly, *baṭn*.
 belong to, concern, *khaşş*, *u*.
 — belonging to, *tabʒ*.
 beneficence, *iḥsân*.
 besides (also), *kemân*; (excepting)
 khilâf.
 best quality, *ʒâl*.
 — betray, *khân*, *û*.
 better, *aḥsan*.
 between, *bên*; *bénât*.
 beverage, *mashrûb*.
 Bey, *bêh*.
 big, *kebîr*.
 bill, *ḥisâb*.
 birth, *wilâda*.

- black, *iswid*.
to be or get black, *iswadd*.
- blame, 'ákhaz.
- bless, *bârik* (with *fî*).
- blessing, *baraka*.
- blest, *mubâarak*.
- blood, *dem*. —
- bloom (vb.), *fattaḥ*.
- blotting-paper, *wara'* *neshshâf*.
- blow (vb.), *habb*, *i*.
- blow, stroke, *ḍarbü*.
to come to blows, *itkhâni'*.
- blue, *azrü'*.
to be blue, *izra'''*.
- blush (vb.), *khigil*, *u*.
- board, *lôḥ*. —
- boast (vb.), *iftakhar*.
- boat, *merkib* (*markab*, §.); *fülükü*;
"ârib.
- boatman, *mürâkbi*.
- body, *gism*.
- bolt (subs.), *tirbâs*.
- bolt (vb.), *tarbis*.
- bond (voucher), *sänäd*.
- bone, *zaḍm*.
- book, *kitâb*.
- bookseller, *kutbi*.
- boot, *gezmä*.
- border, *ṭaraf*.
- born, to be, *inwalad*; *itwalad*.
- bosom, *higr*.
- bother!, 'uff! —
- bottle (glass), "âzâzâ.
(leather), "irbâ.
- box, *ṣandû'*.
- box-maker, -seller, *ṣanâd'i*.
- boy, *wäläd*; *ṣabi*, *gädüḥ*.
- boyhood, *ṣughr es-sinn*.
- branch, *ferḥ*; (category) *fenn*.
- brand (vb.), *kawa*, *i*.
- brandy, *ṣar'î*.
- bravo!, *ṣisht!* (§ 63. 1); *barâwa!*
- brawling, *khinâ'a*; *khinâ'*.
- bread, *ṣêsh*.
- breadth, *ṣarḍ*.
- break (vb.), *kasar*, *u*.
- break in fragments, *kassar*.
- breast, *ṣidr* (*sidr*).
- breast-pocket, *ṣebb*.
- bridal procession, *zeffâ*.
- bride, *ṣarûsa*.
- bridegroom, *ṣaris*.
- bridge, "antara; *kubri*.
- bring, *gâb*, *i*; *waṣṣal*; *waddâ*.
- bring here!, *hât!*
- bring in, *dakkkhal*.
- bring out, *ṭallaḥ*.
- bring up, educate, *rabbâ*.
- broad, *ṣarîḍ*.
- brocade, "aṣab.
- brocaded, *me'aṣṣab*.
- broom, besom, *ma'ashshâ*.
- brother, *akh(û)*; see § 51. 2 a, note.
- brown, coffee-brown, *bunnâ*.
- buffalo, *gâmûs*.
- build, *bana*, *i*.
- building, *ṣemâra*; *bunyân*.
- bullets, *ruṣâṣ*.
- bundle, *mileff*; *ḥizmâ*.
- bureau, *maṣlaḥa*; (chest of drawers)
brêh.
- burnt down, to be, *inhara'*; *ithara'*.
- business, *shughl*.
- busy, *marshghûl*.
- busy oneself (vb.), *ishtaghal*.
- but, *lâkin*; *bess*: but as for, *ammâ*.
- buy, *ishtara*.
- by, *bi* (*be*); (at, near) *ṣand*, *ganb*;
(in oaths) *we*.
- by heart, by memory, *ṣala-l-ghâ'ib*.

C

- cab, *ṣarabiya*.
 cabman, *ṣarbagi*.
 café, "ahwä."
 café-waiter, "ahwagi".
 Cairene, *maṣri*; a Cairene, *ibn Maṣr*.
 Cairo, *Maṣr*; *el-ʿĀhira* ↓.
 Old Cairo, *Maṣr-el-ṣatīʿa*.
 calculation, *ḥisāb*.
 Calculus: Differential and Integral
 C., *ḥisāb et-tafāḍul wa ʿt-takāmūl*.
 calendar, *natīga*.
 calf, *ṣegl*.
 call (vb.), *nadaḥ, a*; (to name) "al
 ṣala.
 call to prayer (subs.), "adān.
 to call to prayer, *iddan* ('*eddin*).
 camel: draught-camel, *gāmāl*.
 riding-camel, *heḡīn*.
 she-camel, *nāʿa*.
 campaign, *tegrīda*.
 candied fruit, *melebbis*.
 candle, *shemṣa*.
 cannon, *madfaṣ*.
 capacious, wide, *wāsiṣ*.
 Captain, *yūz-bāshy*.
 card, *tezkārā* (*tazkara*).
 cardamum, *ḥabbe-hān*.
 care:—take care!, *ūṣa!*; *ḥāsib!*
 careful, to be, *iṣṭāna*.
 carelessness, *sahu*.
 caretaker, *khôlī*.
 carpenter, *naggār*.
 carpet (large) *busāt*; *kelīm*; prayer-
 carpet, *seggāda*.
 carriage, *ṣarabiya*.
 carriage of goods, *mashāl*.
 carrier, *shaiyāl*.
 carry, *ḥamal, i*; (transport) *shāl, i*.
 cartridges, *ruṣāṣ*; a c., *ruṣāṣa*.
 cart-shed, *ṣar(a)ba-khânä*.
 case: in any case, *ṣala-kulle-ḥāl*.
 castle, *serâyä*.
 catch up, *liḥi*", *a*.
 catch a cold, *istahwa* (pol.).
 category, *fenn*.
 cattle, *baʿar*.
 cause, *sābāb*.
 cavalry, *sawāri*.
 Cavass, "auwās ("auwās).
 cease, *faragh, a*, from, *min*.
 ceiling, *saʿf*.
 celestial sphere, *fālāk*.
 censer, *mabkhara*.
 certain, "akīd; yaʿīn,
 certainly!, *maṣlūm!*; (truly) *sedd*.
 certainly not, *übädän*.
 but certainly, "ummāl.
 chaff, *tibn*.
 chain, *genzīr*.
 chair, *kursī*.
 chalk, *gīr*.
 chance to be, *iṣṣādaf*.
 chance upon, *khaṭar, u*; *ṣitir, a*
 (with *ṣala*).
 channel, *misʿä*.
 chanting, *zaghrūta*.
 chapter, *bāb*.
 charge:
 to take charge of, *istalam*
 to give in charge, *sellim*.
 charming, *laḥf*.
 cheap, *rakhīṣ*.
 cheat (vb.), *ḥāwil*.
 cheese, *gībṇ*.
 chemist, *egzāi*; *egzagi*.
 chemist's shop, "egzā-khânä.
 chest, box, *ṣandūʿ*".
 chest of drawers, *brêh*.
 chief, *reiyis*.

- child, *wäläd*.
 to bear a child, *wiläd, i*.
 to be with child, *hibil, a; ḥamal, i.*
- childishness, *ṣaghrana*.
 choose, *ikhtâr*.
 Christ, *Mesiḥ*.
 Christian, *mesihî; nuṣrâni*.
 Christians, *naṣâra*.
 Christmas, (*ʔid el-*)*mîlâd*.
 chronicle, *târîkh*.
 cigarette, *sigâra*.
 circle, *dôr*.
 circular, *medawwar*.
 cistern, *ṣahrîg*.
 cistern-water, *mâyä ṣahrîgî*.
 civilisation, *tamaddun*.
 civilised, *mutameddin*.
 claim (vb.), *iddaʒa*.
 to lay claim to, *ṭâlab*.
 clap the hands, *ṣaffa*"
 classical (Arabic), *faṣiḥ*.
 clean, *naḍîf*.
 to clean, *naḍḍaf*.
 clear (adj.), *wâḍiḥ*.
 to be clear, evident, *bân, â*.
 to make clear, evident, *fahhim*.
- clergyman, *"assis*.
 clerk, *kâtib*.
 clever, *shâtir*.
 climb, *ṭiliʒ, a*.
 clock, *sâʒa*.
 clog (women's), *"ub"âb*.
 closet, *mustarâḥ; kanîf*.
 cloth, *gûkh*.
 a cloth, *milâya*.
 clothes, *hudûm*.
 clothing, *libs*.
 cloud of dust, *turâb*.
 clover, *bersim*.
 clover-seller, *barâsmi*.
- coach-house, *ʒar(a)ba-khânä*.
 coachman, *ʒarbagi; 'uṣṭa*.
 coal (live), *wilʒa*.
 cock, *dîk*.
 coffee, coffee-house, *"ahwä*.
 coffee-bean, *bunn*.
 coffee-brown, *bunnâ*.
 coffer, *ʒelbä*.
 cold (subs. and adj.), *berd*.
 a cold:—to catch a cold, *is-tahwa (pol.)*.
- collect, *lamm, i*.
 Colonel, *mîr-âlâi*.
 colour, *lôn*.
 come, *gi(ga), i; wiṣil, u*.
 come! (imperat.), *taʒâla!*
 come back, *rigiʒ, a (gen. with tâni)*.
 come down, *nizil, i*.
 come forward, *it"addim*.
 come in, *dakhal, u*.
 come out, come forth, *kharag, u; ṭiliʒ, u*.
- comfort, pleasure, *'uns*.
 command (subs.), *'amr*.
 command (vb.), *'amar, u*.
 Commander-in chief, *Sirdâr*.
 commemoration (festival), *zîkr*.
 commencement, *ḥolül*.
 commission (subs.), *mishwâr (mush-wâr)*.
 commission (vb.), *kellif*.
 commit (hand over), *sellim*.
 common (adj.), *ʒomâmi*.
 companion, *ṣâhib*.
 company, society, *gamʒiyä*.
 company (mil.), *bulûk*.
 compare, *dâhâ*, with, *bi*.
 compel, *alzam*.
 complete (vb.), *kemmil*.
 complete (numerically), *tamâm*.
 completely, *khâliṣ; ʕîrf (pol.)*.

- compose, 'ellif.
 comprise, *ishtamal zala*.
 compulsion, *gebriya*.
 conceal, *dâra*.
 concern, belong to, *khaşş, u; ikhtaşş*.
 concerning, *fi*.
 concert (subs.), *samâz*.
 condition (state), *hâl*; (stipulation) *shart*.
 conduct (subs.), *subûk*.
 confidence:—to place confidence in, *iztamad*.
 conflagration, *harî'a*.
 confuse, *lakhbat*.
 confused, *melakhbat*.
 congregation, *gamziya*.
 conjecture (vb.), *khammin*.
 a conjecture, *tekhmân*.
 connexion, *nusbâ*.
 conquer, *ghalab, i*.
 conscience, *dimnâ; zimmâ* (pol.).
 consequences, *zâ'ibâ*.
 consider, *itrauwa*.
 consider as, *zadd, i* (with *bi*).
 consul, "unşul.
 consulate, "unşulâtu.
 content, *mabsûţ; râđi*.
 to be content, *riđi, a; irtâk*,
 with, *min*.
 continue, *fiđil, a* (with *fi*); *istamarr*.
 contract (subs.), *shurât; kuntrâtu*;
 me'âwala.
 to make a contract, "âwil.
 contractor, *multezim*.
 convalescence, *shifâ*.
 convent, *dér*.
 conversation, *mukâlama* (pol.).
 converse (vb.), *itkellim*.
 convey, *waşşal*.
 cook (subs.), *ţabbâkh*.
 cook (vb.), *ţabakh, u*.
 copper, *khurda*.
 Copts, "Ibt, "Ibat.
 copy (clean), *mibyadđa*.
 cord, *sherit*.
 Corporal, *on-bâshy*.
 correct, *masbût (mazbût)*.
 to be correct, *sahh, a*.
 correctness, *şahha*.
 correspond with, *đâhđ*.
 correspondence (letters), *mukâtaba*.
 corvée, *sukhra*.
 cost (subs.), *maşârif*.
 at the cost of, *zala-ţaraf*.
 cost (vb.), *kellif*.
 cotton, "uţn.
 cough (vb.), *kaħħ, u*.
 council, *meğlis*.
 counsel (vb.), *waşşâ* (with *zala*).
 count (vb.), *zadd, i*.
 country (opp. to 'town'), *riř*.
 open country, *khalâ*.
 country-folk, *bâldiyyât*.
 courage!, *shidde ħêlak!*
 court of justice, *meħkâmâ*.
 courtesy, *mazrâf*.
 court-yard, *hôsh*.
 cover up, *ghaţta*.
 covering, wrap, *ghaţđ*.
 covet, *ţimiz, u*.
 cows, *ba'ar*.
 a cow, *ba'ara*.
 cower down, "arfaş.
 cradle, *murgiĥa (murgâĥa)*.
 create, *khala'a, a*.
 creature, *khali'a; makhlû'*.
 credit (subs.), *iztimâd*.
 crier, *menâdi*.
 cross-way, *mafâri'*.
 crow, *ghurâb*.
 crowd, *zaĥmâ*.
 crowded, *mazĥûm*.

cry (weep), *biki, i.*
 (weep aloud) *ṣaiyaṭ.*
 cry out, *zaṣṣa'*.
 crystal, *bannūr.*
 cucumber, *khiyār, 3 abdallāwi.*
 cudgel, *nabbūt (nābūt).*
 culture, *'adab.*
 cultured, *mutanauwir (pol.).*
 cunning (adj.), *mekkār; shâtir.*
 cup, *ḥingân.*
 cupboard, *dûlâb.*
 currency, *ṣâgh.*
 curse (subs.), *lîṣnâ.*
 cursed, *abṣad.*
 curtain, *sitâra.*
 cushion, *martaba; makhadda.*
 custom, *ṣâda.*
 customary, *mutaṣṣâraf.*
 customs, custom-house, *gumruk.*

D

damage (subs.), *ḍarar.*
 damage (vb.), *ḍarr, u.*
 Damascus, *esh-Shâm.*
 damp (subs.), *ruṭûba.*
 danger, fear, *khôf.*
 dangerous, *mukhâf.*
 date (epoch), *târikh.*
 date palms, *nakhl.*
 a date palm, *nakhlâ.*
 dates, *bâlâḥ.*
 daughter, *bint.*
 day, *yôm; (opp. to night) nahâr.*
 on the same day, *nah(â)rihâ.*
 Day of Judgment, *yôm-el-mahshar.*
 dead, *maiyyit.*
 deaf, *aṭrash.*
 dear (beloved), *ṣaziz.*
 dear (expensive), *ghâli.*

debt, *dên.*
 in debt, *madyûn.*
 deception, *khidâṣ.*
 decide, judge, *hakam, u.*
 decorate, *zauwa''.*
 decrease (subs.), *ḥiṭṭa.*
 decrease, sink (vb.), *khass, i.*
 deep, *ghawîṭ.*
 defeat (vb.), *kasar, a.*
 defeated, to be, *inkasar.*
 defence, *ḥimâ.*
 defensive, *difâṣi.*
 delay (subs.), *tâkhir.*
 delay (vb.), *'akkkhar; 3auwa''.*
 to be delayed, *it'akkkhar.*
 deliver (a speech, etc.), *sammaṣ;*
 (to give in charge) *sellim.*
 demand (vb.), *ṭalab, u; iddaṣa.*
 denial, *nakarân.*
 deny, *nakar, i.*
 dervish, *derwish.*
 descend, *nizil, i.*
 descendants, *ṣâ''iba; khilâf.*
 describe, *waṣaf, i.*
 description, *waṣfâ; mewasfa (D).*
 deserve, *istaha''''; istâhil.*
 desire (vb.), *riḥîb, a.*
 despair (vb.), *yi'is, a.*
 dessert: (nuts, etc.) *nu''l; (fruit)*
 yamîsh.
 dew, *nüddâ.*
 diamond, *almâz.*
 die (vb.), *mât, û; tawaffa (tuwuffi ↓).*
 difference, *fer''; tafâwut.*
 difficult, *ṣaḣb.*
 difficulty, *ṣaḣûba.*
 dignity, *menṣib (manṣab); ma''âm.*
 diminish, lessen, *khassis.*
 diminution, *ḥiṭṭa.*
 dinner, *ṣashâ.*
 direction, *nahya; giha (giha).*

- direction for offering prayer, "iblâ.
- dirty, *wisikh*.
- disagreeable, *ṣaḥb*, for, *ḡala*.
- discharge, *rafat*, *i*.
- discount (subs.), *samâḥ*.
- discuss, *bâḥas* (*bâḥis*).
- disgrace, *ḡēb*.
- disgraceful, "abîḥ.
- dish, *zibḏiyâ*; (large) "ûḡa; (deep) *sultâniya*.
- dishonourable, *khâ'in*.
- dislike (vb.), *karah*, *u*.
- dismiss, *ṣaraf*, *i*.
- disordered, *melakḥbat*.
- disposition, temper, *kēf*.
- dispute (vb.), *bâḥas* (*bâḥis*).
- distant, *baḡid*.
- distinct, to be, *ḡahar*, *a*.
to make distinct, *aḡhar*.
- distinguished people, *aḡyân*.
- distribute, *wazzaḡ*.
- district, *ḥitta*.
- divide, "asam, *i*.
- divorce (subs.), *ḡalâ'*.
- divorce (vb.), *ḡalla'*.
- do, *ḡamal*, *i*; *faḡal*, *a* ↓.
- do well (cook sufficiently), *sawwâ*.
to be done well (food), *istawâ*.
- do without, *istaghna' ḡan*.
- doctor, physician, *ḡakim*.
- dog, *kelb*.
- done, finished, *khalâḡ*.
- donkey, *ḡomâr*.
- donkey-driver, *ḡammâr*.
- door, *bâb*.
- doubt (subs.), *shekk*.
without doubt, *lâ-shekk*.
- doubt (vb.), *y'iis*, *a*.
- doves, *ḡamâm*.
- down to, *ḡattâ*.
- draft:—rough d., *miswadda*.
- dragoman, *mutergim*.
- draw a picture, *ṣauwar*.
- draw attention to, *farrag ḡala*.
- draw out, *ḡallaḡ*, *kharrag*.
- draw tight, *shadd*, *i*.
- dress (esp. women's), *tôb*.
- dried, *menashshif*.
- drink, *shirib*, *u*.
to give to drink, *sa'a*, *i*.
- drive (in a carriage), *rikib*, *u*.
- drive away (animals), *karash*, *u*.
- drive on, incite, *sâ'*, *û*.
- drive out, *kharrag*.
- driver, coachman, *uṣṡa*.
- driver!, *yastâ!*
- drum, *ḡabl*.
- drunkard, *sukari*.
- drunken, *sakrân*.
to be or get drunk, *sikir*, *u*.
- drunkenness, *sukr*.
- dry (adj.), *nâshif*.
to dry, *neshshif*.
- dupe (vb.), *istaghfal*.
- duration, *ḡûl*.
- during, *ḡûl*; *fi-asnâ* (pol. and D).
- dust (subs.), *turâb*.
- dust (vb.), *ḡaff*, *i*.
- dwell, *sakan*, *u*.
- dwelling, *menzil*.
- dye (vb.), *ṣabagh*, *u*.
- dyer, *ṣabbâgh*.

E

- ear, *widn*, fem.
- early, *bedri*.
- earn, *kisib*, *u*.
- earnest:—
to get an earnest, *istaftaḡ*.
- earth, 'ard, fem.
- earthenware, *fukḡâr*.
- easiness, *sahûla*.

easy, *sahl*.

to work or go easily, *ityassar*.

eat, *kal*, *u* (§ 38. 10).

to give to eat, *wakkil* (*akkil*).

eatable, to be, *ittâkil*.

economise, *waḡḡar*.

economy, *tauḡîr*.

edge, *ṭaraf*.

edit, *ellif*.

educate, 'eddib; (bring up) *rabbâ*.

eggs, *bêd*.

an egg, *bêdâ*.

egg-shaped, *bêdâwi*.

Egypt, *Maṣr*; *el-'utr el-maṣri*.

Upper Egypt, *eṣ-Ṣaḡîd*.

Egyptian, *maṣri*.

eight, *temânya*.

eighth, *tâmin*.

one-eighth, *tumn*.

either—or, *yâ* ('immâ)—*yâ* ('immâ).

elephant, *fil*.

else, otherwise, *aḡsan* (*laḡsan*).

embezzlement, *ightilâs*.

embrace (met.), *iḡtawa* (with *ḡala*).

employ (vb.), *shaghghal*.

end (subs.), *nihâyâ*.

endowment (religious), *wa''f*.

endure: (to last) *istadâm*; (to bear)

istahmil.

enemy, *ḡadû*.

engagement (mil.), *qitâl*.

engagement (betrothal), *khuṭûba*.

engine-driver, *uṣṭa-el-wâbûr*.

English (tbe), *Ingliz*.

Englishman, English, *inglizi*.

enlarge, *wassaḡ*.

enlightened, *mutanawwir* (pol.).

enmity, *ḡadâwa*.

enough (adv.), *bi-kifâyâ*; *bess*.

enquiries, to make, *istafhim*.

Ensign, *bêraq*.

enter, *dakhâl*, *u*.

envelope (subs.), *ḡarf*.

envelope (vb.), *laḡḡ*, *i*.

envious, *ḡasûd*.

equal:—my equal, *zêi ḡâlâti*.

errand, *mishwâr* (*mushwâr*).

error (mistake), *ghalaṭ*.

in error, *ghaltân*.

especially, *ḡala-l-khuṣûṣ*.

estimate (vh.), 'âs, *i*.

eunuch, *aḡḡâ*; *ṭawâshi*.

Europe, 'Urubbâ.

European, *frengi*; 'urbâwi.

Europeans, *Freng*.

even to, *ḡattâ*.

evening, *misâ*; *ḡeshâ*; *lêlâ*.

to become evening, *amsa*.

evident, *ḡâhir*; *bâin*.

evident, to be, *bân*, *â*; *ḡahar*, *a*.

evident, to make, *fahhim*; *baiyin*.

evil (subs.), *sherr*.

exact (adv.), *tamâm*.

examination, *imtiḡân*.

examine, *imtaḡan*; *baḡas*, *a*.

example, *mâtûl* (*mâsûl* pol.).

for example, *mâsâllân*.

exceed, *kattar*.

excellence, *ḡalâḡ*.

excellent, *ḡâlîḡ*; (of work, etc.)

mut'an.

except (prep.), *ḡhêr*; *khilâf*.

except that (conj.), 'illâ.

exception, *istisnâ*.

to make an exception, *istasnâ*.

exclude, *ḡaram*, *i*.

excuse (subs.), *ḡozr*.

to invent excuses, *itḡallil*.

excuse oneself, 'addim *ḡozru*.

excuse me!, *mâ te'âkḡhiznîsh!*; *min-*

ḡhêr-mu'âkḡhaza!

exhausted, *mistaḡfi*.

exhausted, to be, *istaufa* (pol.).

existence, *wugûd*.

expedient, means, *hîla*.

expense: *maşârîf*.

at the expense of, *ʒala ʔaraf*.

expensive, *ghâli*.

experience, *tagruba*.

explain, *baiyin*; *fahhim*.

explanation, *tefsir*.

explode, *far''a3*.

expression for, *ʒebâra ʒan*.

express train, *ekseberês*.

extend (vb. neut.), *itmaddid*.

external, *barrâni*.

extinguish, *ʔafa*, *i*.

extremity (fig.), *ghâyû*.

eye, *ʒên*, fem.

eye-glasses, *nudqâra*.

eyelid, *gîfn*.

F

face, *wishsh*.

fair copy, *mibyadqâ*.

faith, *'imân*.

fairy tale, *khurâfa*.

fall (vb.), *su''ut*, *a*; *wi''i3* (and *wa''a3*), *u*.

fall in with, chance upon, *khaʔar*, *u*.

falsehood, *khidâ3*; *kidb*.

to declare false, *keddib*.

family, *gamâ3a*.

fan, *marwaḥa*.

far off, *ba3id*.

farewell, *salâm*.

farrier, *buʔâr*.

fast (vb.), *ʔâm*, *û*.

fasting, a fast, *ʔiyâm*.

fate, *'ismâ*.

father, *'ab(û)*; see § 51. 2 a, note.

fatigue (subs.), *ta3ab*.

fatigue (vb.), *at3ab*.

fault: (mistake) *ghalat*; (offence) *zenb*.

at fault, *muznib*.

faultless (of work), *mut''an*.

favour, *ma3rûf*.

fear (subs.), *khôf*.

fear (vb.), *khâf*, *â*.

feared, to be, *inkhâf*.

it is feared, one fears, *yukhshâ*.

feast (entertainment), *ʒozûma*.

feed (vb.), *wakkil*.

fenugrec, *ḥelbâ*.

ferry-boat, *ma3addiyâ*.

ferry-man, *ma3addâwi*.

festival, *ʒid*; *mûsim*.

festivity, *farah*.

fetch, *ʒân*, *i*.

few, *'akîl*; *'ulêyil*: a few, *el-kâm*.

fez, cap, *ʔarbûsh*.

fez-maker, etc., *ʔarâbishâ*.

fickleness, *zebzâbâ*.

fifth, *khâmîs*; one-fifth, *khums*.

fighting, brawling, *khindâ''a*; *khindâ''*.

figs, *tin*.

fill, *mala*, *a*.

to be filled, *imtala*.

filter: earthen jar for filtering, *zîr*.

filter-stand, *mazyara*.

finally, *nihâyту*.

find, *la''a*, *a*: *ilta''a*; *wagad*, *i* (pol.).

fine: (light, thin) *khafîf*; *rufeiyay3*; (grand) *ʒaʔîm*.

finger, *ʔubâ3*.

finish (vb. act.), *khallas*; *faragh*, *a*.

finish (vb. neut.), to be finished, *khulû3*, *u*.

finished, *khalâ3*.

fire, *nâr*, fem.; (conflagration) *ḥarî''a*.

to set on fire, *walla3*.

- fire-place (in baths), *mistaw'* ad.
 fire-wood, *ḥaṭab*.
 first, 'auwal; 'auwalâni.
 at first, *aşlu*.
 fish, *sämäk*; (salted) *fesikh*.
 seller of salt fish, *fasakhânî*.
 fish (vb.), *iştâd*.
 fit together (vb. act.), *rekkib*.
 fitting (adj.), *menâsib*.
 five, *khamas(t)*; *khamas(ü)*.
 flame, *lahlûba*.
 flare up, *shajlil*.
 flat, *mesaltah*.
 flee, *hirib (harab)*, *u*.
 flesh, *lahm*.
 flies, *dibbân*.
 flight, *hurûba*.
 float (vb.), "abb, *a*.
 floor, 'arḍiyâ.
 fly (vb.), *ṭâr, î*.
 fold up, *ṭawa, i*.
 food, 'akl (*wakl*).
 fool, play the fool, *itmaskhar*.
 foolery, *maskhara*.
 foot, *riḡl*, fem.
 footman (running), *sâ'is*.
 for (prep.), *li (le)*; (instead of) *bidâl*.
 for (conj.), *ḥâkim*.
 for the most part, *fi-l-ghâlib*.
 forbidden, *ḥarâm*.
 forced labour, *sukhra*.
 forehead, "ûra.
 foreign, *barrâni*.
 forget, *nisi, u*.
 forgive, *sâmiḥ*.
 form, *shikl*.
 formerly, "ablâ ("ablâ).
 formula, *kilmâ*.
 fort, *mushraj* (Soudân).
 fortress, *ḥiṣn*.
 fortunate, *sajîd*; *mubâarak*.
 forward:—to come f., *it'* addim.
 foster-mother, *murḍaza*.
 found, to be, *inwagad*; *itwagad*.
 founder (vb.), *ghiri'*.
 fountain (public), *sebil*.
 four, *arbaz(a)*.
 fourth, *râbiḡ*; one-fourth, *rubḡ*.
 fraction, *k(u)sûr*.
 franc (coin), *frank*.
 France, *Fransâ*.
 fraud, *mekr*.
 free, *ḥorr*.
 French, Frenchman, *fransâwi*.
 fresh (eggs, etc.), *tâzâ*.
 fresh milk, *lâbân ḥalîb*.
 Friday, (*yôm el-*)*gumḡa*.
 friend, *ḥabîb*; (companion) *ṣâḥîb*.
 friend (fem.), *ḥabûba*; *ṣaḥba*.
 friendship, *muḥabba*.
 from, *min*; *zan*.
 front: in front, "uddâm (*giddâm, Ṣ.*)
 fruit, *fâkha* (فكحة); *yamîsh*.
 fruit-seller, *fâkhânî*.
 full-weight, *ṣâḡh*.
 function, *wazîfa*.
 funeral, *ḡnâzâ*.
 funnel, "umḡ.
 furnish (a room), *farash, i*.
 furniture, *ṣafsh*.
 future, *mustaqbal*.

G

- gain time, *liḥi'*, *a*.
 garden, *genênâ*; (vegetable) *ghêt*.
 gardener, *genâ'ini*.
 garments (white); *bayâḍ*.
 garrison, *ḥâmîya*.
 gas, *ghâz*.
 gate, *bâb*.
 gateway, *bauwâba*.

- gather, *lamm, i*; (reap) *ḍamm, u.*
to be gathered together, *itlamm.*
- gaze, *itfarrag, at, ʒala.*
- General, *generâl (genenâr)*; *serʒas-kar.*
- general (adj.), *ʒomâmi.*
- gentleman (European), *kħawâga.*
- gentlemen!, *yasyâdi!*
- gently!, *bishwêsh!*; *bi-t-te'enni!*;
ʒala mahlak! (-lik, etc.).
- geography, *gughrâfiya.*
- German, *Nimsâwi.*
- get along!, *yallâ(h)!*
- get away! (to animals), *kish!*
- get better, *iştalâh.*
- get possession, *istahşal, of, ʒala.*
- get up, "âm, û.
- ghost, *zâr (zâr).*
- giddiness, *dawakhân.*
to turn giddy, *dâkh, û.*
- gift, *hedîya*; *homûla.*
- gilder, *mezehhib.*
- girl, *shebbâ.*
- give, *adda* (p. 94).
- give back, *radd, u.*
- give in charge, *sellim.*
- give out, *şaraf, i.*
- give to drink, *sa''a, i.*
- give to eat, *wakkil.*
- given up to, *maħsûb.*
- glass, "âzâz.
a pane of glass, "âzâzü.
a glass, cup, *kubbâyü*; (small)
kâs.
- glazier, "im(a)rîyâti.
- glory, *meğd*; (relig.) *ħamd.*
- glue, *ghirâyü.*
- gnat, *nâmûs.*
- go, *râh, û*; *zahab, a* (pol.).
- go away, *rawwah.*
- go down, *nizil, i.*
- go on, go away, *mishî, i.*
- go on!, *yallâ(h)!*
- go out, *kħarag, u.*
- go past, *fât, û, by, ʒala.*
- go up, *ʕilîʒ, u.*
- goats, *mâʒz*; a goat, *mâʒzü.*
- God, *Allâh.*
- God forbid!, *istaghfar Allâh!*
- gold foil, *bar''.*
- good, *ʕaiyib*; *şâlih*; (nice) *kwaîyîs.*
to be so good as to..., *itfađđal.*
to think good, *istahşin.*
- goodbye!, *wa-s-salâm!*
- good morning!, *nahârak saʒîd!*
- Good Gracious!, *yâ-salâm!*
- good-for-nothing, *mûzi.*
- goodness, *şalâh*; (relig.) *kħêr.*
- governorship, *meħafʒa (muħâfaʒa).*
- grace (divine), *karam.*
- gradually, *bishwêsh*; *awwul barwul.*
- grand, *ʒazîm.*
- grass, *ħashîsh.*
- grave-mound, *turbâ (turbâ).*
- great, *kebir*; very great, *akbar.*
to become great, *kibir, a.*
- great folk, *aʒyân* (pol.).
- Greeks, *Rûm*; a Greek, *Rûmî.*
- green, *akhđar.*
to be or become green, *ikhđarr.*
- greet, *sellim ʒala.*
- greeting, *salâm.*
- greybeard, *shêkh.*
- greyhound, *slugi.*
- grocer, *ba''âl.*
- ground, 'ardîyâ.
- group, *gamâʒa.*
- grow (long), *tîwil, u.*
- grow up, *kibir, a.*
- guess (vb.), *kħammîn, at, ʒala.*
- guest, *đêf.*
- guilty, *muznîb.*

gum, *šamgh*.
 gun, cannon, *madfaʒ*.
 gunpowder, *bârûd*.
 gutter, *mis''ü*.

H

hair, *shäzr*.
 half, *nusṣ* (*nisf*, pol.).
 hall, ''*âʒa*.
 hand, ''*d*, fem.; (palm) *keff*.
 to be at hand, *ityassar*.
 handicraft, *kâr*.
 handkerchief, kerchief, *mandîl*.
 hang up, *ʒalla''*.
 happen, *gara*, *a*; *ḥasal*, *u*; *aşâb*
 (pol.).
 happy, *mabsûf*; *saʒîd*.
 to be happy, *inbasaf*.
 to make happy, *asʒad*.
 hard, difficult, *şazb*.
 hashish, hemp-extract, *ḥashîsh*.
 hashish-den, *maḥshasha*.
 haste, *ʒagal*; in haste, *bi-l-ʒagal*.
 hasten, *istaʒgil*; *madd*, *i*.
 hate (vb.), *karah*, *u*.
 have: I had, etc., *kân li* (*lak*, *lu*).
 haven, *minä*.
 hazel nut, *bundu''*.
 he, *hüwa*: see § 9. 3.
 he who (in proverbs), *min*.
 head, *râs*; *dimâgh*.
 heal, cure, *khaffif*; (neut.) *khaff*, *i*.
 health, *şâḥḥa*.
 your health!, *hänî'an!*
 heap up, *kanaz*, *i*.
 hear, *simîʒ*, *u*.
 heart, ''*elb*.
 by heart, *ʒala-l-ghâ'ib*.
 hearth, *kâmûn*.
 heartily, *ʒala''elbi* (-''*elbak*, etc.).
 heat, *ḥarr*.

heaven, *samä* (*sämü*).
 heavy, *te''il*.
 help (subs.), *ʒôn* ↓ .
 help (vb.), *sâʒîd*; (food, etc.) *gha-
 raf*, *i*.
 hemp extract, *ḥashîsh*.
 hen, *farkha*.
 her, hers: see § 8.
 herb, *ḥashîsh*.
 here, *hänä*.
 hidden, *makhfî*.
 to be hidden from, *ghâb*, *i* (with
 ʒan).
 hide (vb. act.), *dâra*.
 hide oneself, he hidden, *iddâra*;
 istakhfa; *istakhabba*.
 hide, skin, *gild*.
 high, *ʒâli*; *mirtifiʒ*.
 to be high, *irtafaʒ*.
 higher than, *fö'' ʒan*.
 hill, *gâbdîl*; *kôm*.
 hinder (vb.), *manaʒ*, *a*.
 hindmost, hinder, *warâni*.
 hindrance, *mâniʒ*.
 hire (subs.), ''*ugra*.
 hire (vb.), *khad bi-'ugra*.
 his: see § 8.
 history, *târikh*.
 hit, hit upon, *şâb*, *ü*.
 hobgoblins, *el-ginn*.
 hold: (seize) *misik*, *i*; (contain)
 sâʒ, *â*.
 hold back, *ḥâsh*, *ü*.
 hole:—full of holes, *mekhill*.
 holidays, *mesâmḥa* (*musâmaha*).
 holiness, *şalâḥ*.
 holy, *şâlih*.
 home, *menzil*.
 honour, *ʒarḍ*.
 honourable, *dughri*.
 hoof, *ḥafr*.

- hope (vb.), *itʒashsham*.
 horse, *ḥoṣān*.
 horses, *khêl*.
 horse-shoe, *ḥidwa*.
 hospital, 'isbitāliya.
 hot (sun, weather, etc.), *ḥarr*;
 (water), *sukhn*.
 hotel, *lôkanda*; *khammāra*.
 hour, *sāʒa*.
 house, *bêt*; *hânâ*; *dâr* (Fell.).
 household, 'ahl (*el-bêt*).
 how!, *mâ!*
 how?, 'ez(z)eiî? ('iz(z)eiî?).
 how are you?, ez(z)eyyak? (-ik, fem.);
 esh-hâlak? (Fell.).
 how many?, *kâm?*
 how much?, *bi-kâm?*
 however (conj.), *ba''a* (*baqa*).
 human being, *insân*; *benî-âdam*.
 humble, to be, *inkasar*.
 hundred, *miyyâ*.
 hunger, *gûʒ*.
 hungry, *gîʒân*.
 hunt (vb.), *iṣṭâd*.
 hurt: (give pain) 'aza, i; (injure)
 ḍarr, u; (intr.) *wagaʒ, a*.
 husband, *gôz*.
 hush!, *ḥuss!*, *ḥûs!*
 hypocrisy, *riyâ*; *nifâ'*.
- I
- I, 'anâ, anâ.
 i.e., *yâʒni*.
 idea, *khâṭir*.
 idiom, *laghwâ*.
 idle, *tendel*; *baṭṭâl*; *kasûl*; *kaslân*.
 if, 'in; *izâ* (-kân); *lau*: see § 75.
 if...not, *lau-la-'in*.
 ill, sick, *ʒaiyân*.
 illuminate, *nauwar*.
- imagine, *itkhayil*.
 imitation, *te''lîd*.
 immediately, *fi-wa''tihâ*; *hâlan*.
 impertinent, to be, *iṭṭâwil*, to, *ʒala*.
 importance, *aham(m)iyâ*.
 important, *muhimm*.
 impossible, inconceivable, *mustaḥîl*.
 impoverish, *af''ar*.
 improbable, *baʒîd*.
 improved, to be, *iṣṭalaḥ*.
 in, *fi*; *bi* (be).
 in spite of, *maʒ(a) zâlik*.
 incite, *sâ'*, *û*.
 inconceivable, *mustaḥîl*.
 increase (subs.), *ziyâdâ*.
 increase (vb. act.), *zauwud*; (vb.
 neut.), *zâd, î*.
 India, *Hind*.
 Indian, *hindî*.
 indisposed (unwell), *meshawwish*.
 indolently, *bi-tawâni*.
 infancy, *ṣughr es-sinn*.
 infantry, *biyâda*.
 inferior quality, *dûn*.
 influence, *gâh*.
 inform, *khabbar*.
 inform oneself, *istafhim*.
 injure, 'aza, i; *ozza*; *ḍarr, u*.
 injury: (damage) *aziyyâ*; *ḍarar*;
 (loss) *khusâra*.
 injustice, *ẓulm*.
 ink, *ḥebr*.
 inkstand, *dewâyâ*.
 inn, *lôkanda*.
 inner, *gûwâni*.
 inside (prep.), *gûwa*.
 insight, *nazar*.
 insignificant, *guz'i*.
 inspection, *mulâḥaʒa*.
 inspector, *mulâḥiz*; *mebâshir*.
 instead of, *bidâl*.

instruct, *ʒallim*.
 instructive, *mufid* (pol.).
 intend, "ʾaṣad, *i*.
 interest (of money), *fāʾiz* (*fāyiz*).
 interpreter, *mutergim*.
 interval, *tafāwut*; (of time) *mudda*.
 intestines, *māṣūra*.
 investigate, *baḥas*, *a*.
 invitation, *ʒazima*.
 invite, *ʒazam*, *i*; *daʒa*, *i*.
 invoke blessing on, *bārik*.
 iron (subs.), *ḥadīd*.
 iron (vb.), *kawa*, *i*.
 island, *gezīrā*.
 issue, *maṣīr*; *ʒāʾiba*.
 it: see § 70. 2.
 itinerant singer, *gezʿedā*.

J

jar, "ulla; (for filtering) *zīr*.
 jar-seller, "ulalī.
 jester, *meṭaiyib*.
 joined, to be, *itwaṣal*, to, *bi*.
 joke (vb.), *hazzar*.
 journal, *gurnâl*.
 journey (subs.), *safar*.
 joy, *faraḥ*.
 judge (subs.), "ādī.
 judge (vb.), *ḥakam*, *u*.
 Judgment Day, *yôm-el-maḥshar*.

K

keep in reserve, *ḥauwish*.
 keep one's word, *wafa*, *i* (with *bi*).
 keeper, *ghafīr*.
 kerchief (for the head), *mandil rās*.
 key, *muftāḥ*.
 Khedive (the), *Efendīnū*.
 kill, *marvut*.
 kind, sort, *gins*; *ṣanf*.

kindle, "ād, *i*; *wallaʒ*.
 kindness, *maʒrūf*; *faḍl*.
 king, *mālik*.
 kiss (vb.), *bās*, *ū*.
 kitchen, *maṭbakh*.
 knife, *sikkīn*.
 knock (vb.), *da*"", *u*; *khabaṭ*, *a*.
 knock hard, *khabbat*.
 know, know how to, *ʒirif*, *a*; *dirī*,
i; *ʒilim*, *a* ↓ .
 what do I know?, *abṣar êh?*
 knowledge, *maʒrifū*.
 known, to make, *ashhar*.
 Korán codex, *muṣḥaf*.

L

labourer, *fāzil*.
 lad, *ṣabi*; *gädüʒ*.
 ladder, *sellim*.
 lady, *sitt*; *ḥarīm*.
 lake, *beḥêrā*.
 lame, *aʒrag*; *mekassaḥ*.
 lamp, *lamba*.
 land: (earth) 'arḍ; (arable) *ṭin*.
 landed property, *aṭyân*.
 language, *lisân*; *laghwā*.
 languid, to be, *itrâkḥā*.
 last (vb.), *istadâm*.
 last (adj.), 'âkḥir (§ 67. 2 d).
 last year, *ʒâmen-awwal*.
 at last, *nihâytu*.
 late, *wakrī*.
 to be too late, *it'akḥḥar*.
 to make too late, 'akḥḥar.
 later, *baʒdên*.
 laugh (vb.), *qīḥik*, *a*.
 laughter, *qīḥk*.
 law, *mehkâmā*:—learned in (Mo-
 hammedan) law, *muftī*.
 law-courts, *ḥa*" "âniya.

- lawful (relig.), *ḥalâl*.
 lawsuit, "adīya; *daẓwa*.
 lay, *ḥaṭṭ*, *o*.
 lay claim to, *ṭâlab* (*ṭâlib*).
 lazy, *tenbel*; *kasûl*; *kaslân*.
 lead (subs.), *ruṣâs*.
 lead (vb.), *waddâ*.
 lead back, *raggaẓ*.
 leaf, *wara'a*.
 learn (vb.), *diri*, *i*.
 learned man, *ḡâlim*; *shêkh*.
 least: at least, *bi-l-a'all*.
 leave (vb.), *tarak*, *u*; (a house, etc.)
 ḡazzil.
 leave (subs.):—
 to take one's leave, *ista'zin*.
 leave of absence, *agâza* (*igâzâ*).
 to ask for leave, *ista'giz*.
 left (-hand), *shimâl*.
 leisure, *mahl*.
 at your leisure!, *ḡala mahlak!*
 lemon, *lamân*.
 length, *ṭûl*.
 lengthen, *ṭawwal*.
 less than, *nâ'is* (*na'iz*) *ḡan*.
 lessen, diminish, *khassis*.
 lesson, *ders*.
 let, let on lease, 'aggar.
 let down, *nezzil*.
 let go, *seiyib*.
 letter, *gawâb*.
 Levantines, *Rûm*; a L., *Rûmâ*.
 liar, *keddâb* (*kezzâb*, pol.).
 liberty:—
 to be at liberty, *fiqî*, *a*.
 library, *kutub-khândi*.
 lie, *kidb* (*kizb*, pol.).
 to tell lies, *kidîb*, *i*.
 Lieutenant, *mulâzim*.
 Lieut.-General, *fariq*.
 life (relig.), *ḡayât*.
 life, duration of life, *ḡomr*.
 lift up, *rafaẓ*, *a*.
 light (subs.), *nûr*.
 light, thin, fine, *khafif*.
 light up, *nawwar*.
 lighthouse, *fânâr*; *funyâr*.
 lightning, *bar'*.
 to lighten, *bara'*, *u*.
 like (vb.), *ḡabb*, *i*.
 like, *zêi*, *zêi-mâ*; *ashbah*, to, *bi*.
 line, *saṭr*.
 linen-garments, *bayâd*.
 lip, *shiffâ*.
 list, *keshf*; a list of, *keshf ḡan*.
 litigant, *ṣâḡib* "adīya.
 little, *ḡughaiyar*, (*zghaiyar*).
 a little, *shwêyâ*.
 live (vb.), *ḡâsh*, *i*.
 to cause to live (relig.), *aḡya*.
 livelihood, *isbâb*.
 living creature, animal, *ḡaiwân*.
 load (vb.), *ḡammil*.
 loaf, *ragḡîf*.
 local, *bâlâdi*.
 locality, *bâlâd*.
 lock (subs.), *kâlûn*.
 look (vb.), *sakk*, *u*.
 locksmith, *kawâlînâ*.
 locomotive, *wâbûr*.
 long, *ṭawîl*.
 to be long, *ṭâl*, *û* (; *ṭiwîl*, *a*).
 to make long, *ṭawwul*.
 for a long time (of the past),
 min zâmân.
 long for (vb.), *ishtâ'*.
 look (subs.), *nazar*.
 look (vb.), *shâf*, *û*.
 look at, *baṣṣ*, *u*.
 look for, *dauwar ḡala*; *istakshif ḡan*.
 look for (in a book), *kashaf*, *i* (with
 ḡala).

- look round: (to turn the head) *itlafat*; (to gaze at) *it-farrag*.
- looking-glass, *mir'âyä* (*nirâyä*).
- loose: (to undo) *fakk*, *u*; *ḥall*, *i*; (to let go) *saiyib*; (to set free) *khallaṣ*.
- loose sheet of paper, *ṭaiyâra*.
- lord, *seyid*; (ruler) *sultân*; *mâlik*.
the Lord, *er-Rabb*; *Rabbünä*.
- lose, *ḍaiya*; (one's way) *tâh*, *û*.
- loss, injury, *khusâra*.
- love (subs.), *muhabba*.
- love (vb.), *ḥabb*, *i*.
to deserve love, *inḥabb*.
- loving (adj.), *meḥîbb*.
- lower, *taḥtâni*.
lower than, *taḥt zan*.
- luggage, *zafsh*.
- lukewarm, *defyân*.
- lunch, *ghada*; *ghadwä*.
- lute, *zûd* (*zôd*).
- M**
- mad, *magnûn*; madness, *gunûn*.
- madam!, *ḥaḍrîtik!*; *ḥaḍrîtkum!*
- magnanimity, *ḥelm*.
- magnificent, *fâkhir*; *zazim*.
- Major, *binbâshy*.
- Major-General, *liwâ*.
- make, *fazal*, *a* ↓; *zamal*, *i*.
- man, *râgil*; (human being) *'insân*;
benî-âdam.
- manner, *kêfiyâ*.
good manners, *'adab*.
- many, *ketir*.
- mare, *faras*.
- market, *sû'*.
- market-hall, *swê'a*.
- marriage, *gawâz*.
to ask in marriage, *khaṭab*, *u*.
married, to be, *itgawwiz* (*iggawwiz*).
- marry, give in marriage, *gawwiz*.
- martyr, *sheḥîd*.
- mason's assistant, *fâzil*.
- mast, *ṣâri*.
- master (-workman), *mezallim*; *'usta*.
- mats, matting, *ḥaşîr*.
a mat, *ḥaşîra*.
mat-maker, *ḥuşari*.
- mathematics, *riyâda*.
- matter, *'amr*.
it doesn't matter!, *mâ-ḍalêsh!*
what does that matter to me?,
anâ mâ-li? (§ 70. 6).
- meaning, *mazna* (*miḥnâ*).
- means: (expedient) *ḥila*; (means of living) *isbâb*.
- measure (vb.), *'âs*, *i*.
- medicine, *ṭibb*.
- meet (vb.), *la''a*, *a*; *lâ''a*; *ilta''a*;
'âbil; (vb. neut.) *it''âbil*.
- melon (sweet-), *shem(m)âm*; (water-)
baṭṭikh.
- member, *zuḍu*.
- memory:—by memory, *zala-l-ghâ'ib*.
- mend (vb. act.), *ṣallaḥ*.
- merchant, *tâgîr*.
- messenger, *sâzi*; *balṭagi*.
- method, *ṭari''a*.
- metre (measure of length); *metr*.
- midday, *ḍuhr*.
- middle, *wuṣṭ*.
- midst, in the midst of, *wuṣṭ*; *min-ḍimn*.
- mile, *mîl*.
- milk, *lâbân*.
fresh milk, *lâbân ḥalîb*.
- milk-seller, *lebbân*.

mill, *ṭāḥūnā*.
 million, *milyōn* (*malyūn*).
 minaret, *mādnā*.
 Ministry (the), *ed-Dīwān*.
 minstrel (itinerant), *geḥēdi*.
 minute (subs.), *de''i''a*.
 miracle, *ḡagab*.
 mirror, *mir'āyā* (*mirāyā*).
 miserly, *nāshif*.
 miss (vb.), *nu''uṣ*, *u*.
 mistake, *ghalaṭ*.
 mistaken, *ghaltān*.
 to be mistaken, *ghiliṭ*, *a*.
 mix, *khalat*, *u*; (confuse) *lakhtaṭ*.
 model, *ḡebra*.
 modest, *mistiḥi*; *mikhtishi*.
 Mohammedan (adj.), *islāmī*.
 a Mohammedan, *muslim*.
 Mohammedanism, *Islām*.
 moisture, *ruṭūba*.
 monastery, *dēr*.
 Monday, *yōm litnēn*.
 money, *fulūs*.
 ready money, *fulūs na''diya*.
 money-changer, *ṣarrāf*.
 monk, *rāhib*.
 month, *shehr*.
 month by month, *shehri shehri*.
 moon, ''*amar*.
 Full Moon, *ibn-arbaḥtāshar*.
 Moorish, *maghrabi*.
 moral obligation, *teklif*.
 more, *ziyādā*.
 morning, *ṣabāḥ*; *subḥ*.
 morning-time, *subḥiyā*.
 mosque, *ḡamiḡ*; (small), *zāwiya* (in
 Alexandria, *mesgid*).
 most, *aghlab*.
 at the most, hardly, *yā-dōb*.
 for the most part, *fi-l-ghālīb*.
 mother, ''*umm*.

mound, *kōm*.
 mountain, *ḡābāl*.
 mountebank, *geḥēdi*.
 mouth, *ḡanak*; (fig.) *fumm*.
 moveable, *ne''āli*.
 much, *ketir*.
 as much as, ''*add*.
 Muezzin, *me''eddin* (*mu''ezzin*).
 multiply, *kattar*.
 museum, *antīk-khānā*.
 music, *mazika*.
 mutton, *lahme ḡāni*.
 my, mine: see § 8.

N

nail, *musmār*.
 to nail, *sammar*; *masmar*.
 name (subs.), *ism*.
 name (vb.), *samma*; ''*āl ḡala*.
 namely, *yūḡni*; *maḡnāha*.
 napkin, *fūṭa*.
 Napoleon (coin), *bintū*.
 narrate, *iḥaddit*.
 narrow, *ḡaiya*; *kinis*.
 nation, *ḡins*.
 nature, *ṭabīḡa*.
 navigation, *milāḡa*.
 near (prep.), *ḡanb*; *ḡand*.
 near (adj.), ''*urēyib*.
 to bring near, ''*arrab*.
 to consider near, *ista''rab*.
 nearly, ''*arrab* (followed by imperf.).
 necessaries of life, *kafāf*.
 necessary, *lāzim*; *ḡarārī*.
 to be necessary, *lizim*, *a*;
 ḡiwig, *i*; *lā budd min...*
 (p. 162).
 necessitate, *alzam*.
 necessity, *luzūm*.
 neck, *ra''aba*; (back of) ''*afā*.

need (vb.), *ʒâuz*, *ʒaiz* (from *ʒâz*, *û*).
 neighbour, *gâr*.
 neighbourhood, *hittâ*; *nahyâ*.
 neither—nor, *wala—wala*.
 net, *shâbâkâ*.
 never, *âbâdân*.
 never mind!, *mâ-ʒalêsh!*
 never once, *mâ-min-marra*.
 new, *gedâd*.

to become new, *istagadd*.

news, *khabar*.

what news?, *khabar eh?*

newspaper, *gurnâl*.

nice, *kwaiyis*.

nickname, *na''b* (vulgar for *la''ab*).

night, *lêl*.

a night, *lêlâ*.

to spend the night, *bât, â; baiyit*.

Nile, *en-Nîl*; *baḥr* (-en-Nîl).

nine, *tisʒa(t)*.

ninth, *tâsiʒ*.

one-ninth, *tusʒ*.

no, *lâ*.

no one, *mâ-ḥaddish*; *walâ-ḥadd*.

nobility, *sharaf*.

noble, *sherîf*.

nod (vb.), *başbaş*.

noise, *din, dawî*.

nonsense, *hels*.

northwards, *baḥrî*.

nose, *manâkhir*.

not, *mûsh*; *mâ—sh* (§ 17).

not at all, *âbâdân*.

notabilities, *zawât*.

notch (vb.), *sharat, i*.

nothing, *mush-ḥâga*; *walâ-ḥâga*;
lâsh.

for nothing, *balâsh*.

notice (public), *iʒlân*.

now, *di-l-wa''t*.

Nubian, *berberi*.

number, *ʒadad*; (cipher) *nimrâ*.

a number (i.e. several), *gumlä*.

numerous:

to be numerous, *kitir* (*kutur*), *a*.

to make numerous, *kattar*.

nuts, *nu''l*: (cocoa-nut) *gôz*; (hazel-nut) *bundu''*; (small) *mekassarât*.

seller of nuts, *nu''ali*.

O

oasis, *wâḥ*.

oath, *yemin*.

obelisk, *misellâ*.

obey, *tâwiʒ*.

obligation, *mamûnînyâ*.

oblivion, *nisyân*.

obtain, *istahşal* (with *ʒala*).

obviously!, *maʒlûm!*

occur, *ḥaşal, u*.

of, *min*: see § 51. 2.

offence, *zenb*.

offensive, *taʒarruđî*.

offer (vb.), *'addim*.

office: (public) *dûwân*; (employment) *maşlahâ, waʒîfa*.

officer, *zâbiţ* (*zâbiţ*).

official (subs.), *mustakhdim*.

official (adj.), *mirî*.

to be an official, *istakhdim*.

often, *ketir*.

as often as, *kulle-mâ*.

oh! *yâ!* oh that...!, *yâ rêt!*

oil (olive), *zêt*.

okka (a weight = 1½ kilogr.), *wi''''a*.

old: (things) *'adîm*; (persons) *kebir*; (aged) *ʒâgâz*.

old age, *sinn*.

Old-Cairo, *Maşr-el-ʒati''*.

old man, *shêkh*.

olives (fruit), *zatûn*.
 olive-oil, *zêt*.
 olive-trees, *zatûn*.
 an olive-tree, *zatûna*.
 on, *3al(a)*; (above) *fô*".
 on account of, *3ala-shân*.
 on the other hand, 'ammâ.
 once: at once, *hâlan*.
 once upon a time, *zât-marra*.
 one, *wâhid*; *hadd*.
 one after the other, *auwul bauwul*.
 one another, *ba3d* (with suff.).
 onion, *başal*.
 only, *bess*; (conj.) 'inna-mâ.
 open, *fatah*, *a*.
 open country, *khalâ*.
 opinion, *râi (ra'î)*.
 in my opinion, *3andi*.
 in the opinion of, *3ala râi-*.
 opposite, "uşşâd.
 opposition: in opp. to, *3ala 3aks min*.
 or, *walâ*.
 orange (colour), *mishmishi*.
 order (subs.), *intizâm*.
 to set in order (again), *wadqâb*.
 order (vb.), 'amar, *u*.
 ordinance, *tertîb*.
 origin, *aşl*.
 original, *aşlâni*.
 originally, *aşlu*.
 orphan, *yetim*.
 ostriches, *na3âm* (§ 45 a).
 otherwise, else, *aḥsan (laḥsan)*.
 ounce (quadruped), *û"iya*.
 our: see § 8.
 out of, *min*.
 outside, *barrâ*.
 outwit, *makar*, *u* (with *3ala*); *hâwil*.
 over, *fô*".
 overcome, *ghalab*, *i*.
 overseer, *nâzir*; *mebâshir*.

owner, *şâhib*.
 ox, *tôr (tôr)*.

P

pain, *waga3*; *azîyâ*.
 to pain, *waga3*, *a*.
 paint (vb.), *şauwar*.
 pair, *gôz*.
 belonging to a pair, *ukhâwi*.
 palace, *serâyâ*; "aşr.
 palm of the hand, *keff*.
 palm (tree): see date (-palm).
 paper, *wara'*.
 parole, "ôl (*qôl*, D).
 part, *guz'*.
 parti-coloured, *melauiin*.
 particular:—in p., *3ala-l-khuşûş*.
 Pasha, *bâshâ*.
 pass away (of time), *fât*, *û*.
 passenger (in a train), *râkîb*.
 passport, *bazâburta*.
 pasteboard, *wara' me'auwa*.
 pastry, *faḥira*.
 patience, *şabr*.
 patient:—to be patient, *şabar*, *u*.
 patron saint, *wâlî*.
 patter (vb.), *rashsh*, *u*.
 pattern, *3ebra*.
 pay (subs.), *ḥa'"*.
 peak, *sinn*.
 peasant, *fellâḥ*.
 peasant-woman, *fellâḥa*.
 pedlar, *mesebbîb*.
 penknife, *maḥwa*.
 people, *nâs*; "ôm; *gamâza*; *khalâyi'*.
 (nation) *gins*.
 perhaps, *belki*; *hel-bett*; *rubba-mâ*
 (pol.).
 perhaps...? *yâ-tara?*, *haltara (han-*
 tara)?
 permission, 'izn.

- permitted, *ma'zûn*.
 to be permitted, *gâz, û*.
 persevere, continue, *istamarr* (pol.).
 Persians, *Agam*.
 a Persian, *Agamî*.
 person, *shakhş* (vulg. *sakhş*).
 petroleum, *ghâz*.
 philosopher, *feilasûf* (*falafûs*).
 philosophise, *itfalsif* (*itfalîs*).
 photographer, *meşauwarâtî*.
 physician, *hakim*.
 piastre, *'irsh*.
 picture, *şûra*.
 piece, *hitta*; (of bread) *lu'mä*; (of stuff) *ţâ'a*.
 piety, *şalâh*; *tu'â*.
 pilgrim, *hâgg*.
 pillar, *şûmûd*.
 pillow, *martaba*; *makhadda*.
 pious, *şâlih*.
 pistachio nuts, *fustu'* (*fuzdu'*).
 pitcher (large), *zir*.
 pity: what a pity!, *yâ khusâra!*
 to have pity, *hannin*, on, *şala*.
 place, *maṭrah*; *makân*; *maḥall*.
 place (vb.), *haṭṭ*, *o*; *wadaḥ*, *u*.
 plague, *ţâzûn*.
 plain (subs.), *mesaṭṭah*.
 plate, *şahn*.
 play (subs.), *leḥb* (*liḥb*).
 pleasant, *helu*; *ma'bûl*; *laṭîf*.
 to consider pleasant, *istaḥlâ*.
 please (vb.), *şagab*, *i*.
 please!, *aşmil mazrûf!*
 (in entreaties), *fa-şârdak!*
 please excuse me!, *mâ-te'âkhišnîsh!*,
min-ghêr-mu'âkhaza!
 please sit down! (or come in!), *itfaḍḍal!*
 pleased, *mabsûṭ*.
 to be pleased, *riḍî*, *u*, with, *bi*.
 pleasure, *'uns*; (wish) *khâtîr*.
 to give pleasure, *'ânîs*.
 pledge oneself, *iltazam*.
 plentifully, *bi-ziyâdâ*.
 plenty, *kuṭr*.
 plough, *mihrât*.
 plummet, *mîzân*.
 poetry, *shîr*.
 point out, *shâwir*; *farrag* (with acc. of pers. and *şala* of the thing).
 police, *zabṭiya*.
 policeman, *zabṭî*.
 politics, *siyâsa*.
 pomegranates, *rummân* (§ 45 a).
 Pompey's Pillar, *şûmûd eş-şawâri*.
 poor, *meskin*; (indigent) *fa'îr*.
 portable, *ne''âli*.
 porter, *shaiyâl*; (hall) *bawwâb*.
 portion, *guz'*.
 position, *ma'âm*; *makân*.
 possessed:—to work like one possessed, *itşafrat*.
 possibility, *imkân*.
 possible, *mumkin*.
 it is possible, *yimkin*.
 to be possible, *amkan* ↓
 Post (the), *busta*.
 posterity, *khilfa*.
 potter, *fakharâni*.
 pottery, *fukhâr*.
 pound (£1), *gîneh*.
 pour out, *kabb*, *u*.
 power, *gâh*; (ability) *ţâ'a*.
 powerful, *shedîd*.
 praise (subs.), *ḥamd*.
 praise (vb.), *madaḥ*, *a* (with *fî* of thing praised).
 praise oneself, *iftakhar*.
 prayer-carpet, *seggâda*.
 to call to prayer, *'eddin* (*iddan*).

preach, *wazaz*, *i*.
 preacher, *wâziz*.
 precentor (at the *Zikr*), *munshid*.
 precious stone, *gôhar*.
 prefer, *faddal*.
 prepare, *hadqar*.
 present, gift, *homûla*; *hediya*.
 to give a present to, *anzam zala*.
 present (vb.), "addim.
 present, to be, *inwagad*, *itwagad*.
 preserve alive (relig.), *khallâ*.
 pretty, *kwayis*.
 prevent, *manaz*, *u*.
 price, *tâmân*.
 prick (vb.), *shekshik*.
 pride, *kibr*; *ubbaha*.
 prince, *brins*.
 principle, *uṣûl*.
 print (vb.), *ṭabaḡ*, *a*.
 printer, *maṭbaḡi*.
 printing-press, *maṭbaḡa*.
 prison:—to put in prison, *ḥabas*, *i*.
 prisoner (in war), *yasir*.
 private, *khusûṣi*; (property) *mellâki*.
 private individuals, 'ahâli.
 prize, *mukâfa'a*.
 proclaim, *nâdâ*.
 proclamation, *izlân*.
 programme, *berôgerâm*.
 progress (subs.), *taqaddum*.
 project (subs.), *mashrûḡ*.
 promise (subs.), *wazd*.
 promise (vb.), *wazad*, *i*.
 pronunciation, *lafẓü*.
 property, *milk*; *mâl*.
 prophet, *nâbi*.
 protect (relig.), *satar*, *u*.
 protection, *himâ*.
 proverb, *mâtâl* (*mäsül*, pol.).
 Providence (of God), *mu'addar*;
 taufî".

province, *mudîrîyâ*.
 provincial governor, *mudîr*.
 provisions, *ma'kal*.
 prudence, *ḥelm*.
 Prussia, *Berûsia*.
 Prussian, *berûsiâwi*.
 public-house, *khammâra*.
 publicity, *shuhra*.
 publish, make known, *ashhar*.
 punish, *gâzâ*.
 pupil, *telmâz*.
 pure, *ḥorr*.
 purpose (subs.), "aşd ("azd).
 purpose (vb.), "aşad, *i*.
 Puss!, *biss!*
 put aside, *rakan*, *i*.
 put by, *ḥauwish*.
 put out (fire), *ṭafa*, *i*.
 pyramid, *haram*.

Q

quake (earth), *izzalzil*.
 quality:—
 of best quality, *ḡâl*.
 of inferior quality, *dûn*.
 quarter (district of a town), *ḥâra*.
 question, *mes'âlâ*.
 quickly, "awâm; "awâmak; *bi-l-*
 ḡagal; *bi-s-surḡa*.
 quietly, *bishwêsh*, *bi-t-te'enni*.
 quite, *khâlis*.

R

race, run races, *sâbi*".
 ragged, *mekhill*.
 rail, *sheriṭ*.
 railway, *wâbûr*; *sikket-el-ḥadîd*.
 railway station, *maḥaṭṭa*.
 railway train, "aṭr ("îâr, D).

- rain (subs.), *naṭar* (*maṭar*).
- rain (vb.), *naṭar*, *u*.
- raise taxes, *ḥaṣṣal*.
- ram, *khūrūf*.
- rank (subs.), *menṣib* (*manṣab*).
- rascal, *ḥarāmī*.
- raven, *ghurāb*.
- razor-strop, "ēsh.
- reach, *ḥaṣṣal*.
- read (aloud), "ara, *a*.
(to oneself), *ṭalaṣ*.
- ready, *khalāṣ*.
to be ready, *khuluṣ*, *a*.
to get ready, *khallaṣ*; *ḥaḍḍar*.
- ready money, *fulūs na"diya*.
- reality, *ḥa"i"ā*.
- really, *ḥa" "ā*; *ḥa"i"i*; *ḥa"i"atan*.
- reap, *ḍamm*, *u*.
- reason (cause), *sābūb*.
- receive, "ibil, *a*.
- reception-room, *mandāra*.
- recite, *sammaṣ*.
- reckon, *ḥisib*, *i*.
- recommend, *waṣṣā* (w. *ṣala* of thing).
- recovery (from an illness), *shifā*.
- red, *aḥmar*; (pale red) *bamba*.
to be or become red, *iḥmarr*.
- reflect, consider, *itrawwa*; *iftakar*,
upon, *fi*.
- refresh oneself, *istarāḥ*; *istaraiyaḥ*.
- regiment, *ālāi*.
- rejoice, *insharaḥ*.
- relate, tell, *ḥaka*, *i*.
- relation: (kin) "arīb; (connexion)
nusbā.
- religion, *dīn*; *diyāna*.
- religious, *mustatir*.
- religious service, *ṣebāda*.
- remain, *fiḍīl*, *a*; *ba"ā* (*bi"i*), *a*; (stop
still) "aṣad, *u*.
- remainder, *bā"i*; *ba"iyā*.
- remember, *anā* (*inte*, etc.) *fākir*.
- remind, *fakkar*.
- remove, *ṣān*, *i*; *na"al*, *i*.
- renew, *geddid*.
- renown, *shuhra*; *fakhr*.
- repair (vb. act.), *ṣallaḥ*.
- report (subs.), *khabar*.
it is reported, *yushāṣ*.
- request (vb.), *itraggā* (pol.).
- respect, aspect, *giha* (*giha*).
- responsible, *mas'ūl*.
- rest, remainder, *bā"i*; *ba"iyā*.
- rest (vb.), *istarāḥ*; *istaraiyaḥ*.
- restrain, *ḥāsh*, *ū*.
- result, *maṣir*.
- retard, *ṣauwa"*.
- return (vb. neut.), *rigiṣ*, *u*.
- revenge (subs.), *tār*.
- reward, *mukāfa'a*.
- rice, *ruzz*.
- rich, *ghanī*.
- riches, *ghinī*.
- ride (vb.), *rikiḥ*, *a*.
- right (subs.), rightful share, *ḥa" "*
- right (adj.), *ṣaḥīḥ*; *tamām*.
- right (-hand), *yemīn*.
to be right, *ṣaḥḥ*, *a*.
to think right, *istaḥsin*.
- rim, *ṭāra*.
- ring, seal ring, *khâtīm*.
- rips, to be, *istawā*.
- road, *sikkā*; *ṭarī"*; *darb* ↓.
- roast (vb.), *shawa*, *i*.
- rocket, *sārūkh*.
- roof (flat), *suṭūḥ*.
- room: (space) *wāṣṣa*; (in a house)
'ōda; (reception-room) "āṣa.
- roomy, *wāsiṣ*; to be roomy, *wisiṣ*,
a; to make room, *wassaṣ*.
- rotation, gyration, *dawarān*.
- rough, *khishin*.

rough draft, *miswadda*.
 roughness, *khushâna*.
 round, circular, *medawwar*.
 to turn oneself round, *dâr, û*.
 to make round, *dawwar*.
 row (line), *saṭr*.
 row (noise), *dawî*.
 ruin (vb.), *ḍaiyaḡ*.
 rules: (principle) *'uṣûl*; (govern-
 ment) *ḥukûma*.
 rule lines, *maṣṭar*.
 ruler (lord), *sulṭân*; (for lines)
 maṣṭara.
 run, *giri, i*.
 run together (liquid), *inkabb*.
 running footman, *sâ'is*.

S

saint (patron), *wâlî*.
 saint's day, *mûlid*.
 sale, *mubîḡ*.
 salt, *milḥ*.
 salted, *mâlih*.
 same, the same: see § 70. 3.
 sandal, *naḡl*.
 Saturday, *yôm es-sebt*.
 save (rescue), *nagga*.
 save the expense of, *waffar*.
 saw (subs.), *munshâr (minshâr)*.
 say (vb.), *"âl, û*.
 it is said, *yu"âl*.
 scent-bottle, *"um"um*.
 school (elementary), *kuttâb*; (high-
 school) *medrâsâ*.
 schoolmaster, *khôga*; (elementary)
 fi"î(h).
 science, *ḡelm*.
 scream (vb.), *zaḡḡa"*.
 screw, *ṣâmuḡlâ (ṣâmuḡlâ)*.

scythe, *maḥashshâ*.
 sea, *baḥr*.
 second, *tâni*.
 secretary, *kâtib*.
 see, *shâf, û*.
 seek, *baḥas, a*; *dawwar ḡala*.
 seize, *misik, i*.
 select, *na" "â*.
 self: see § 70. 3.
 sell (vb.), *bâḡ, i*.
 send, *baḡat, a*.
 send forth, *shuiyaḡ*.
 sentence (magistrate's), *maḡbaṭa*.
 sentry, *dêdabân (dêdebân)*.
 sergeant, *shâwîsh (jâwîsh, D)*.
 servant, *khaddâm*; (house-) *farrâsh*,
 kamarêra; (fem.) *khaddâma*.
 serve, *khadam, i*.
 service (religious), *ḡebâda*.
 set, *ḥaṭṭ, o*.
 set (of the sun), *ghîṭis, a*.
 set down, *waḡaḡ, a*.
 set free, *seiyib*; *sâmilḥ*.
 set on fire, *wallaḡ*.
 set on fire, to be, *itwallaḡ; inḥara"*.
 seven, *sabḡ(a)*.
 seventh, *sâbiḡ*; one-seventh, *subḡ*.
 several, *gumḡlâ (pol.)*.
 sew, *khaiyaṭ*.
 sewer, drain, *"aṭun*.
 shade, *ḡill*.
 shame! *ikhḡ!*
 share with (vb.), *shârik*.
 shawl, *shâl*.
 she, *hîyâ*: see § 9. 3.
 sheet, *milâya*.
 sheet of paper, *wara"â*; (loose)
 ṭaiyâra.
 shelter-house, *maḡyafa*.
 sherbet, *shar(â)bât*.
 sherbet-seller, *sharbâtîlî*.

- ship, *merkib*.
 shirt, "amis.
 shoe, *gezmä*; (woman's) *khuff*.
 shoe-black, *büyagi*.
 shoe-maker, *gäz(ä)mâti*; *gezmagi*.
 shop, *dukkân*.
 short, "uṣaiyar.
 shoulder, *kitf*.
 shout (vb.), *zaghrat*.
 show (vb.), *shâwir*; *farrag ʒala*; *war-rä*; (make evident) *aḡhar*.
 shrine, chapel, *zâwiya*.
 shun, *ḡawwud*.
 shut (vb.), "afal, *i*; *sadd*, *i*.
 shut up, lock, *sakk*, *u*.
 sick, *ʒaiyân*.
 side, *ganb*.
 siesta, *bazâgurna*.
 sieve: (coarse) *ghurbâl*; (fine) *munkhul*.
 sift, *gharbil*; *nakhal*, *u*.
 sign, signal, *ashâra*.
 signature, *imdä*; *firmä*.
 silence!, *ḡús!*; *ḡuss!*
 silent, to be, *sikit* (*sakat*, *Ṣ*), *u*.
 silly, *ahbal*.
 silver, *faḡḡa*.
 silvered, *mefaḡḡad*.
 similar, *ashbah*, to, *bi*.
 simple, silly, *ahbal*.
 sin, *ḡarâm*.
 sing, *ghannä*.
 singing (subs.), *maghna*.
 sink: (go down) *nizil*, *i*; (decrease) *khass*, *i*; (founder) *ghirv'*, *a*.
 sir!, *ḡaḡritak!*; *ḡaḡritikum!*; *yâ sidi!* see § 54. 1. 10; (to a merchant) *yâ khawâga!*; (to an official) *yâ efendi*.
 sister, *ukht*.
 sit, "aʒad, *u*.
 to make to sit down, "aʒad.
 six, *sitt(ä)*.
 sixth, *sâdis*; one-sixth, *suds*.
 skin, *gild*; (bottle) "irbä.
 skull, *dîmâgh*.
 slack, *merakhrakh*.
 to be slack, *itrâkhä*.
 slaughter-house, *madbah*.
 slave, *ʒabd*.
 slave girl, *garyä*.
 sleep (subs.) *nôm*.
 sleep (vb.), *nâm*, *ä*.
 to put to sleep, *nauwim*; *nai-yim*.
 slice (of bread), *lu''mä*.
 slight (adj.), *s(u)fyéyif*.
 slipper, *bâbüg*.
 slowly, *bi-tawânî*.
 small, *ṡughaiyar* (*zghaiyar*).
 small change, *taʒrifä*.
 smallness, *ṡughr*.
 smell (vb. act.), *shamm*, *i*.
 smell, *riḡa*.
 smoke (subs.), *dukhân*.
 smoke (vb.), *shirib ed-dukhân*.
 smooth (adj.), *mesh*.
 smooth (vb.), *sawwä*.
 so, *kidä* (*käzä*, pol.).
 so-and-so, *fulân* (§ 12).
 sofa, *farsh*.
 softly, *bi-t-te'enni*.
 soil (subs.), *tin*.
 sold, to be, *inbâʒ*; *itbâʒ*.
 soldier, *ʒaskari*.
 soldiery, *ʒaskar*.
 some, *el-kâm*.
 some one, *wâḡid*.
 somebody's (property), *fulâni*.
 something, *shé* (§ 12); *ḡâga*.
 son, *ibn*.

- song, *ghunã*; *maghna*.
 sorry: I am sorry, *ane mazzûr*;
 min-ghêr-mu'âkkhaza.
 sort (subs.), *şanf*; *gins*.
 sort (vb.), *na'* "ã.
 Soudan, *es-Sûdân*.
 Soudanese, *sûdânî*.
 soul, *nefs*, fem.
 sour, *hâmið*.
 southwards, "ibli (*gubli*, S).
 space: (room) *wâs3a*; (distance)
 masâfa; (of time) *mudda*;
 mu'dâr; "ima.
 span, *shibr*.
 span-high (adj.), *shibrâwi*.
 sparrows, *3aşfür*.
 speak to, *kellim*.
 species, *şanf*.
 speech, *kalâm*.
 speed (vb.), *madd*, *i*.
 spend (time), "a \ddot{d} ã.
 Sphinx, 'abû-l-hôl.
 spirit, *râh*, fem.
 spirits (sprites) *ginn*; (drink) *iksîr*.
 spite:—in spite of, *maz(a) zâlik*.
 splendid, *fâkkîr*.
 spoon, *ma3la'a*; (table-spoon)
 maghrafa.
 spread (vb.), *farad*, *i*.
 spread a carpet, *farash*, *i*.
 spring (of water), *3ên*, fem.
 sprite, *3afrit*.
 sprout (vb.), *ikhðarr*.
 squander, *ðaiya3*.
 square (in a town), *midân*.
 Staff (mil.), *arkân (el)-harb*.
 stand (vb.), *wi'if*, *a* (also *u*).
 stand up, "âm, *û*.
 standing place, *mau'af*.
 start (on a journey), *sâfir*.
 state, condition, *hâl*.
 statement, "ôl (*qôl*, D).
 station (railway), *mahaţta*.
 statute, *tertîb*.
 stay, remain, "azad, *u*.
 steal, *sara'*, *u*.
 steamboat, *wâbûr bahri*.
 steam-engine, *wâbûr*.
 steelyard, "abbân.
 step, stride, *khaţwa*.
 step by step, *khaţwa khaţwa*.
 step in, *khashsh*, *u*.
 steps (flight of), *sellim*.
 steward, *wekîl*.
 stick (subs.), *3aşã*; *3aşâyü*.
 still (adv.), *lissü* (of the past).
 kemân (of the future).
 stirrup, *rikâb*.
 stomach, *bañ*.
 stone, *hagar*.
 precious stone, *gôhar*.
 stool, *kursî*.
 stop!, *khalîk!*; (to driver) *3andak!*
 stop up, *sedd*, *i*.
 stopping place, *mau'af*.
 storage (money paid for), 'arðiyü.
 storey (of a house), *dôr*.
 storm, *zôba3a*.
 story, *sira*; *hikâyü*.
 to tell a story about some one,
 gâb sîret fulân.
 straight, straight on, *dughri*.
 strange, *3agîb*; *gharîb*.
 to find strange, *ista3gîb*.
 straw, "ashsh; (chopped) *tîbn*.
 straw merchant, *tebbân*.
 straw warehouse, *tebbâna*.
 streak, *sharfa*.
 street, *sikkü*.
 stretch out (vb. act.), *maddid*.
 stride, step, *khaţwa*.
 strike, *ðarah*, *a* (*u*, S).

strip (vb.), "alaz, u.
 strip off, khalaḥ, u.
 strong, furṣ; gâmid.
 strongly, "awi.
 student (at el-Azhar), megâwir.
 study, ders.
 stumble over, ʒitir, a (with fi).
 subsistence, isbâb.
 succeed, go well, ityassar.
 suckling, raḏîḥ.
 suffice, kaḏḏ.
 sufficiency: (enough) kifâyâ; (a competence) ghinâ.
 sugar, sukkar.
 suitability, muwâfa"â.
 sum, mablagh.
 summer, šêf.
 sun, sems (pol. shems), fem.
 Sunday, yom el-ḥadd; nahâr-el-ḥadd.
 superficial (measure), ʒala-l-lâ'ih.
 superintendent, nâẓir.
 supper, ʒashâ.
 sure, 'akîd; ya"în.
 surely, sedd.
 surgeon's assistant, tîmârgi.
 surprised at, to be, istaẓḡib.
 swear, ḥalaf, i.
 sweet, ḥelu.
 to consider sweet, istahlâ.
 sweetmeats, ḥalâwa.
 sweetmeat-seller, ḥalawâni.
 swell (eye, face, etc.), wurum (wir-
 im), a.
 swelling, waram.
 swim, ʒâm, u; "abb, a.
 sword, šêf.
 sycamore figs, gemmêz.
 sycamore tree, gemmêzâ.
 Syria, esh-Shâm.

T

table, sufra; ṭarabêza.
 tailor, khaiyât.
 tailoring, khiiyâṭa.
 take, khad, o (p. 92; 'akhaz, pol.).
 take a walk, itfassah.
 take away, shâl, i; ʒân, i.
 take care, wiẓi, a.
 take care!, úḗa!, ḥâsib!
 take care, iltafat, for, bi.
 take charge of, istalam.
 take heart!, shidd ḥêlak!
 take hold of, misik, u.
 take off (clothes), "alaz, a.
 tale, fairy tale, khurâfa.
 talk (subs.). kalâm.
 not worth talking about, mûsh
 taht el-khabar.
 talk (vb.), itkellim; ithaddit.
 talk to or with, kellim.
 taper (subs.), shemḥ.
 tariff, taẓrîfa.
 taste (vb.), istaẓḡib.
 tattered, mekhill.
 tax-collector, meḥaṣṣal.
 teacher (Korân reader), fi"i(h).
 tear (vb.), sharaṭ, i.
 tear away, taẓtaḥ.
 tear in pieces, sharmaṭ.
 tear out, khalaḥ, u.
 tease, lâẓib.
 telegraph, teleghrâf.
 telescope, naḏḏâra.
 tell, relate, ḥaka, i.
 tell a story of..., gâb sîret fulân.
 temper, disposition, kêf.
 temperament, ṭabiẓa.
 temperance, ʒefâf.
 ten, ʒashar(a).
 tenth, ʒâshir; one-tenth, ʒoshir.

- tent, *khêma*.
 state-tent, *ṣuwân*.
 term, *maḥād*.
 test (vb.), *garrab*; *imtaḥan*.
 thank, be thankful, *tashakkhar*.
 thanks!, *mutashekkirîn!*
 thank you!, *kattar khêrak!*
 that (pron.), *dikha*: see § 9. 2.
 that (conj.), 'in(n); *be-'inn*; *ḡala-*
'inn;—in order (that), *le*
(li); *lammâ*.
 the, 'el (§ 9. 4).
 then, *baḡdên*; *summa* (pol.); (how-
 ever) *ba'a*.
 there, *hûnâk*.
 there he is!, 'âhu!
 there she is!, 'âhâ.
 there is, *fiḥ*; *yûgad*.
 there is not, *mâ-fish*.
 they, *hum*, *humâ* (see § 9. 3).
 thief, *ḥarâmî*.
 thigh, *fakhd*.
 thin, *rufeyyaḡ*.
 thing: (something) *ḥâga*; (matter,
 affair) 'amr.
 think, *iftakar*; *ḡann*, *u*.
 think false, *keddib*.
 think true, *ṣadda'*.
 third, *tâlît*; one-third, *tult* (*tilt*).
 thirst, *ḡaṡash*.
 thirsty, *ḡaṡshân*.
 this, *dâ*, *dî* (§ 9. 1).
 thou, *inte*, masc.; *inti*, fem.
 thought, *fikr*.
 thousand, 'elf.
 thread, *khêṡ*.
 three, *telât* (*â*).
 through (prep.), *bi*; *min*.
 through, all through (of time), *ṡûl*.
 throw, *rama*, *i*.
 Thursday, *yôm el-khamîs*.
 thus, *kida* (*kâzû*, pol.); *hâ-kazâ*
 (pol.).
 thwart (vb.), *ḡâkis*.
 thy, thine: see § 8.
 ticket, *tezḡûrû* (*tazkara*).
 tighten, *shadd*, *i*.
 timber, wood, *khashab*.
 time, *wa't*; *mudda*; (space of) *mu'*-
dâr; (set time) *maḡâd*.
 a time, *marra*.
 at the time when, *muddet-mâ*.
 to have time, *fiḡdî*, *a*.
 to gain time, *liḡî*", *a*.
 tin, 'aḡdîr (*azdîr*, *azzîr*).
 tinsel, *telli*.
 tired, *taḡbân*, of, *min*.
 to be tired, *tiḡîb*, *u*.
 to, *li*.
 in addition to, *ḡala*.
 tobacco, *dukḥân*.
 tobacco-pipe, *shubuk*.
 to-day, *en-nahâr-dâ*.
 together, *sawâ*.
 told:—it has been told me that...
balagḡni in.
 to-morrow, *bukra*.
 tongue, *lisân*.
 too, *ba'a* (*baqa*).
 he too, it too, *barḡ* (with suff.).
 tooth, *sinn*.
 torment (vb.), *ghallîb*.
 torn, *mesharmat*; *mekhill*.
 touch (vb.), *mass*, *i*.
 towel, *fûṡa*.
 town, *medînâ*.
 trade, *tigâra*; (handicraft) *kâr*.
 tradition, *ḥadîs*.
 train (railway), 'atr (''îṡâr, D).
 transfer, *na'al*, *i*; *na''il*.
 transference, *nâ'l*.
 transgression, *mekḡalfa*.

transport of goods, *mashâl*.
 transport (vb.), *shâl*, *i*.
 trap, snare, *maşyada*.
 travel (vb.), *sâfir*.
 tray, *şanâya*.
 treatise, *kitâba*.
 tree, *sâgâr* (*shâgâr*, pol.).
 trefoil, *bersim*.
 trial (at law), *daşwa*.
 trifling, *guz'i*.
 trinkets, *maşâgh*.
 troops, *şasâkir*.
 true, *şahîh*.
 truly, *ha''i''atan*.
 trust (subs.), *iztimâd*.
 to trust oneself to, *iztamad*.
 trustworthy, to consider, 'ammîn.
 try (vb.), *garrab*; *istauşib*.
 tubing, tubes, *mâşûra*.
 Tuesday, *yôm et-telâtî*.
 tumour, *waram*.
 Turks, (*et-*)*Turk*.
 turkey, *dik rûmî*.
 turkey-hen, *farkha rûmî*.
 Turkish, a Turk, *Turkâwi*; *Turki*.
 turn (vb. act.), 'alab, *i*.
 turn (vb. neut.), *dâr*, *û*.
 turn back (vb. neut.), *rigiş*, *u*.
 turn round and round (vb. act.),
 'allib.
 turn the head, *itlafat*.
 twenty, *şeshrin*.
 twig, *ferş*.
 two, *itnên*.
 tyranny, *şulm*.
 tyre, *şâra*.

U

ugly, *radi*; *wihîş*.
 uncle: (father's brother) *şamm*;
 (mother's brother) *khâl*.

undecided, to be, *itwa''af*.
 under, *taht*.
 understand, *fihim*, *u*.
 undertake, *iltazam*.
 undo, *fakk*, *u*.
 uniform (mil.), *kiswa*.
 unimportant, *guz'i*; *s(u)feyif*.
 union, *ittihâd*.
 united, to be, *ittahâd*.
 Unity:—
 doctrine of God's Unity, *tauhid*.
 to confess God's Unity, *wahtid*.
 universally received, *muşlaq* (pol.).
 unlikely, *başid*.
 to consider unlikely, *istabşid*.
 unoccupied, *fâđi*.
 unoccupied, to be, *fiđi*, *a*.
 until, *li-hadd*.
 unwillingly, *ghaşb(an)*.
 upholsterer, *meneggid*.
 upon, *şal(a)*.
 upper, *fô''âni*; (superior) *bâşh*
 (*bâşhi*): see § 54. iv. 2 a.
 Upper Egypt, *eş-Şaşid*.
 upright (lit. and fig.), *dughri*.
 use (vb.), *istaşmil*.
 useful, *mufid* (pol.).
 useless, *baştâl*.
 usual, *mutaşâraf*.

V

vain:—in vain, *balâsh*.
 vegetables, *şabikh*.
 vegetable garden, *ghêş*.
 veil, *bu''uş*.
 very much, 'awi; *ketir*.
 vex, *ghallib*.
 violent, *shedid*.
 vomit, *şarash*, *u*.
 voucher, *şünâd*.

W

wages, 'ugra; ḥa" ".

monthly wages, māḥiya.

waistcoat, ṣedēri (ḡudēri).

wait, wait for, istanna.

waiter (at table), sufragi.

waiting-room, 'odat-el-istirāḥa.

wake up, ṣiḥi, a; (vb. act.) ṣaḥḥa.

wall, sūr; (house wall) ḥēt(ā).

walk (vb.), mishi, i.

to go for a walk, itfassah.

want (vb.), ʒāuz, ʒaiz (from ʒāz, ū);

bidd (with nom. suff. and imperf.).

wardrobe, dālāb.

waree, buḍāʒa.

warn, nebbih.

wash (vb.), ghasal, i.

washerwoman, ghassāla.

wasp, dabḥūr.

watch, watch-house, karakôn.

watch (clock), sāʒa.

watchmaker, sâʒâtî.

watchman, ghafîr.

water (subs.), mâiyä (maiyyä).

water (vb.), sa" a, i; rawa, i.

water-jug, ibri".

water-melon, baṭṭikkh.

water-wheel (for raising water),

sâ"ya.

way: (lit.) ṭarî"; (fig.) ṭarî" a.

we, 'ihnä.

weak, ḡaʒîf.

weather, dunyä (dinyä).

wedding-ring, shebkä.

Wednesday, yôm larbaʒa.

week, gumʒa.

weep, biki, i.

weep aloud, ʒaiyaṭ.

weigh (vb. act.), wazan, i.

weigh-master, "abbâni.

welcome! marḥabā!; itfaḍḍal!;

'aḥlan we-saḥlan!

well (adv.), maʒden (baʒden), Ṣ.

well (subs.), bîr.

well done (of food), mistiwi.

well, healthy, mabsûṭ.

to get well, khaṭṭ, i.

west, gharb.

western, gharbi.

what?, 'é (êh)?; mâ?: see § 70. 6.

when, lammā.

when?, imtū?

whence?, min 'ên?

whenever, izā (-kân).

where?, 'ên?; fên?

whereas, mâ-dâm; ḥés (-inn).

whether, 'izā; 'in.

which, ellî: see § 11.

which?, enhu?: see § 10.

whichever, 'eü (êü).

while, ṭûl-mâ; fi-asnâ (pol. and D).

whisper (vb.), washwish.

whispering, tewashwish.

white, abyad.

to be or become white, ibyadḍ.

white garments, bayâḍ.

whither?, ʒala-fên?; fên?

who?, min?

whole, kull: see p. 153.

why?, lê (lêh)?

wicked, sharrâni.

wide, wâsiʒ.

to be wide, wisîʒ, a.

wife, mar' a (mara, marra); gôz.

my wife, imrâti (§ 22. 5).

will (relig.), shâ', i' ↓.

if God will, in-shâ-Allâh.

willingly, bi-l-maʒrûf.

win, ghalab, i.

wind (subs.), hawâ; riḥ.

- window, *shibbâk*.
 wine, *nebid*.
 wine-tavern, *khammâra*.
 wink (vb.), *başbaş*.
 winter, *shitâ*.
 winter- (adj.), *shitwi*.
 wisdom, *hikmâ*.
 wish (subs.), *khâtîr*.
 wish (vb.), *bidd* (with nom. suff. and imperf.); (*a*)*râd* (pol.).
 with, *wâyâ* (*waiyâ*); *bi* (be); *ma* (a), *mi* (a).
 within (adv.), *gûwa*.
 without: (outside) *barrâ*; (not having) *balâ*; *bi-dûn*; *bi-ghêr*; *min-ghêr*.
 to do without, *istaghnâ zan*.
 witness (testimony), *shâhâda*.
 a witness, *shâhid*.
 to bear witness, *shîhid*, *a*.
 woa!, *yiss!*
 woman, *mar'a* (*marâ*, *marra*); *sitt*; *harîm*.
 wonder (subs.), *şagab*.
 wonderful, *şagîb*.
 to think wonderful, *istaşgîb*.
 wood, timber, *khashab*.
 fire-wood, *haşab*.
 word, *kilmâ*; *lafzâ*.
 work (subs.), *shughl*.
 literary work, *tâlîf*.
 work (vb.), *ishtaghal*.
 workman, *shaghghâl*.
 workshop, *warsha*.
 world (the), *ed-dunyâ* (*-dinyâ*).
 worn out, *kuhnâ*.
 worth (subs.), *'ima*.
 worth, to be, *sawa*, *a*; *sâwâ*; *is-taşa* ".
 would that!, *yâ-rêl!*
 wound (vb.), *kasar*, *a*; *garaḥ*, *a*.
 wrap (subs.), *ghaṭā*.
 wrap up, *laḥḥ*, *i*.
 write, *katab*, *i*.
 writer, *kâtîb*.
 writing (art of), *kitâba*.
 writing-case, *makhfaḍa*.
 writing-table, *mektâbâ*.
 wrong, in the wrong, *muznîb*; (mistaken) *ghalṭân*.

Y

- yard: (court) *hōsh*; (length) *d(i)râş*.
 yawn, *ittâwîb*.
 ye, *intû*, *intum*.
 year, *sânâ*; *şâm* ↓ .
 last year, *şâmen-auwal*.
 yellow, *aşfar*.
 to be or become yellow, *işfarr*.
 yes, *'aiwa*; *'ai-naşam*; *'âh*.
 yesterday, *en-bâreḥ*.
 yet (in neg. sentences), *lissâ*; (nevertheless) *ba''a*.
 you: (masc. sing.) *intâ*; (fem. sing.) *intî*; (pl.) *intû*, *intum*.
 your, yours: see § 8.
 young, *şughaiyar* (*zghaiyar*).
 young (of animals), *shebb*.
 youth (subs.), *shebb*; *gâdîş*.

